THE PRIEST

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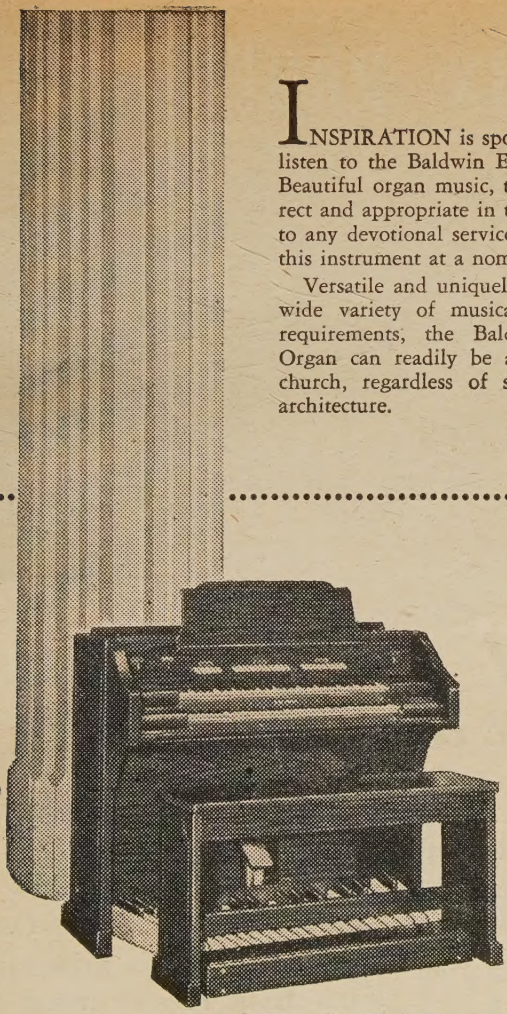

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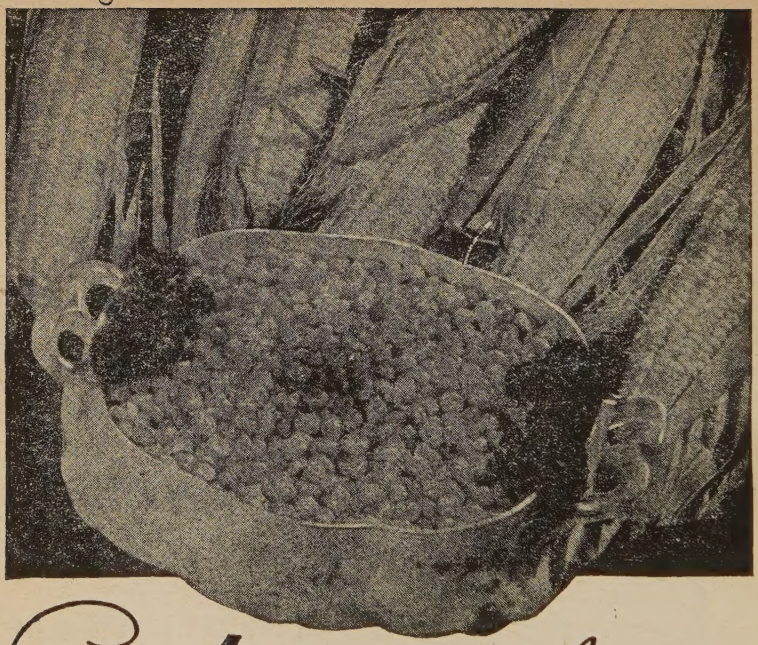

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Honoring Mother Cabrini

THE Holy See has granted a petition of the American Bishops that the feast of St. Frances Xavier Cabrini, first American citizen saint, may be observed with the liturgical rank of a double of the second class, Archbishop John T. McNicholas of Cincinnati has informed the other members of the U. S. Hierarchy in a circular letter.

Archbishop McNicholas was authorized to present the petition to the Holy See as Chairman of the Administrative Board of the National Catholic Welfare Conference after the general meeting of the Bishops in November, 1947.

The Rescript granting the petition came from the Sacred Congregation of Rites and was signed by His Eminence Clemente Cardinal Micara, prefect of the congregation. The feast may be observed, it said, "under the rite of a double of the second class with the proper and approved Mass and Office."

Catholic TV on WPIX

THE National Council of Catholic Men, pioneer in Catholic network broadcasting, has rung the bell again with its entrance into the field of television. NCCM is doing, in cooperation with television station WPIX in New York, the first regularly scheduled Catholic TV broadcasts. The Catholic programs go on the air once every four weeks.

WPIX is owned by the New York Daily News, and while it is an independent station, it hopes to make its programs available on film to other TV stations. The re-

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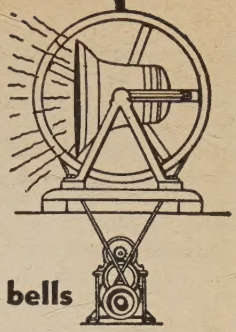

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ligious programs would be made available at cost of production. So if you live in an area where there is a television station, why not ask if they would be willing to use a film of the WPIX Catholic programs? Then write to Bill Smith, Radio Director of NCCM, 1312 Massachusetts Avenue, N. W., Washington 5, D. C., for further details.

Two Catholic programs have been produced so far: one on July 27, featuring Father James Keller, M.M., as speaker, and the other on August 1, featuring the Right Reverend Monsignor John J. Reilly, National Director of the Shrine of the Immaculate Conception, Washington, D. C.

Smith tells us that television programs are just about 100% more complicated to produce than radio programs, but he says it is such a fascinating medium to work in that it is a pleasure. He should know; he's the one who writes continuity for the shows and produces them, abetted by Ed Stasheff, Director of Religious and Educational Programs for WPIX.

Need a Singer?

WE have received a letter from Carlton Eldridge, the blind choirmaster of St. Mary's Cathedral, Lansing. All his work is done through the Braille system—which involves a great deal of labor. Last spring, for instance, he did two performances of Bach's **Passion According to St. Matthew** with his choir. He had already done the Ditson Edition into Braille, but he found the

THE PRIEST **OCTOBER, 1948** **VOL. 4, NO. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Schirmer Edition more authentic and so, at the expense of a hundred hours' work, he recopied the entire composition.

But his main purpose in writing to us was to ask our help in procuring concert engagements. He's a tenor.

"During the past fourteen years of active singing," he writes, "I have only been engaged five times by Catholic colleges and organizations. Most of my work has been with secular organizations or Protestant colleges (in concert and oratorio). I just have not been able to 'break' Catholic groups. I have sent hundreds, possibly thousands of circulars regularly to Catholic institutions, and all to no avail! However, I am regularly told by some of my Protestant colleagues of performances for Catholic colleges and clubs.

"I am a Catholic and this is my livelihood."

Sample programs show that Mr. Eldridge is at home in every type of vocal music: classical arias, lieder, opera, and contemporary French, German, Russian, English, and American ballads. He gives specimen programs of an all-American and all-sacred song recital.

His press notices are very good. Seventy of his appearances over the past six years have been return engagements. He has sung Handel's **Messiah** thirty-five times and is competent in **The Passion According to St. Matthew** and **The Passion According to St. John**, together with other standard works. His radio appearances include almost 300 engagements on national hookups and local stations.

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Firsts

IN collecting material for a profile of Father T. F. Coakley, pastor of Pittsburgh's Sacred Heart Church, we've run across a few "firsts" that struck us as very interesting:

He was the first priest to be heard on the air — anywhere. KDKA carried the epoch-making broadcast on November 28, 1921.

He was the first in his diocese to abolish ten cents at the door for seat money and entrance into the church. That was in 1920.

He coined the slogan "A dollar a Sunday"—in 1920.

He was the first to mimeograph his bulletins, permitting nothing but the Word of God to be delivered from his pulpit.

He was the first to install a public-address system in a Catholic church—in 1926.

He was the first to install cushion-kneelers in church—over 22 years ago.

He was the first to build a penthouse convent—above his school, of course.

Had enough? We could go on and on. If it's not a good article when we get around to writing it, the fault won't be Father Coakley's!

Herod Was a Piker

THAT'S the title of a pamphlet we're going to write some day. Our attention was directed to an article appearing in the Au-

Continued on page 786

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ICE - CREAM, TOO...

"Sometimes when holy people, especially religious, want to be very kind to you, they give you a spiritual bouquet, so many Masses heard, Communions made, prayers offered, and so many sacrifices for one's intentions. It is always understood that the sacrifices are unpleasant things, isn't it? But I hope if you ever give me a spiritual bouquet, you will include a whole lot of the other sort of things too; so many ice-creams eaten, so many gramophone records played, so many visits to the pictures, for my intentions. Because then I shall feel you are offering the WHOLE of your lives to God.

"I'm sorry to go on and on about that so, but it is a subject I see red about. When the priest stands holding up the chalice in front of him like that, your attitude should be one of holding out your life to Almighty God and offering it to Him like that, the bitter and the sweet alike. After all, He is the good Physician, and life is the dose which He tells us to take. You know how, when the doctor orders you a tonic, it comes up labelled: THE MIXTURE, FOR MARY JANE, TO BE TAKEN THREE TIMES A DAY AFTER MEALS. It gives you a sense of pride that the doctor should have invented a special tonic for you, until you find that the other girl in the next dormitory has a medicine tasting just the same which seems to have been made up specially for her. But when we are dealing with Almighty God's prescriptions for us it's not like that; the mixture is made up specially for us, a mixture of pleasant and unpleasant things; no two human lives are ever quite alike. The mixture, for Mary Jane, no one else. Offer that up, with the chalice; all that is going to happen to you, all that is going to become of you; the fun you are going to have, the love which will one day, please God, come into your life, with the rest."—from THE MASS IN SLOW MOTION ($2.50) by Msgr. Ronald Knox—a book of sermons on the Mass, preached to school girls. As we hope you can guess from this snippet, it is a superb book on the Mass for anyone of any age.

IF WE ARE RIGHT

in thinking that a priest likes to have a book or two on hand for lending to enquirers, we think THE FAITH MAKES SENSE ($3.00) by John Carmel Heenan will prove rather useful.

It is written in the form of letters from a priest to his niece who has become engaged to an agnostic, and who wants help in explaining her Faith to him. Father Heenan has taken the trouble to make his people real, which makes all the difference in a book of this sort—the agnostic, a nice lad, but thunderstruck at finding that there are people who actually take religion seriously, we think especially good.

Ed Willock, who seems to be rapidly becoming *the* Catholic cartoonist of America, has written and illustrated a book on modern mysticisms, which he calls YE GODS . . . ($2.50). The little gods of the modern world—Glamor, Success, Speed, and the rest—don't look up to much when he gets all through with them.

If you liked Father Perrin's PRIEST-WORKMAN IN GERMANY ($2.50)—and we have yet to meet the priest who didn't—then you will certainly want THE PRIEST AND THE PROLETARIAT ($1.50) by Abbe Robert Kothen, a discussion of the new methods now being tried out in France for getting their lost sheep back into the fold.

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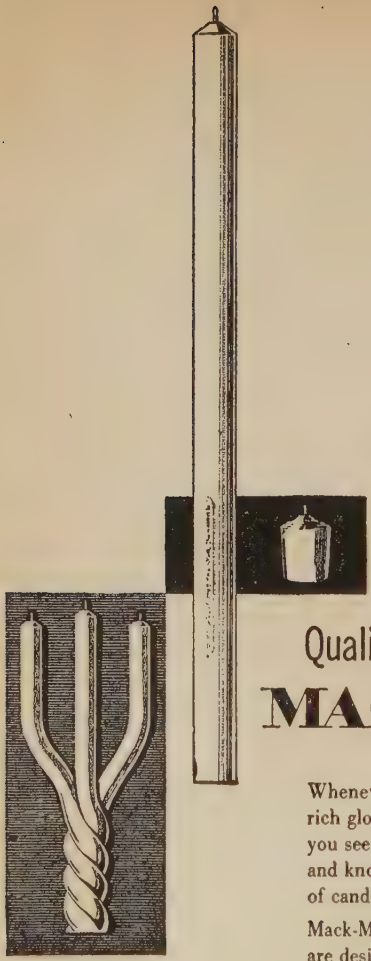

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VOL. IV OCTOBER, 1948 No. 10

Editorial Comment

Isn't it Time to Adopt the "Ounce of Prevention" Policy?

THE effect of anti-Catholic propaganda throughout this country and the world might well be likened to the effect of anti-American propaganda in Europe. The latter is succeeding and is creating bad will towards the United States because our State Department does little to counteract it. The former has poisoned millions of non-Catholics and created among them a hostile attitude towards the Catholic Church.

The success of our "Catholic Action" effort cannot be compared to that of the "Anti-Catholic Action" conducted in so many ways, even jointly by organizations which should themselves be mutually antagonistic. We have, for instance, during the past year, witnessed editors of many sectarian journals of wide circulation actually serve as Communist stooges. We have seen prominent Protestant churchmen go to bat for atheistic organizations—in both instances to do injury to Catholicism.

No Bishop would favor any concerted open counter-attack; none would be willing, in his official capacity, even to discuss slanderous charges with those who invent them or who broadcast them. But are we to do nothing, even through lay organizations, or through a Committee of men in each diocese or State to safeguard Catholic rights?

Are we willing that Eversons and McCollums in every State, tools of atheistic and anti-Catholic organizations, should keep Catholic children who must attend public school from receiving religious instruction, or keep others from attending Catholic schools by having bus transportation denied them? Are we by silence or inaction crouchingly to admit the charge that the Catholic Hierarchy

seeks to get control of the public schools, as every Masonic and Protestant periodical has told one-third of America it has deliberately striven to do? Are we to permit "anti-garb" laws to be passed in every State? Are we going to allow Jewish and Protestant organizations to campaign for the taxation of all church property, as they now are doing—chiefly to get us, whose property is so much more valuable? Are we to allow the atheistic organizations to win their more recent demand before the Federal Communications Commission? They are now not only insisting on their right, equally with religious organizations, to free time for broadcasts, but on their right to answer, on free time, any criticism of atheism uttered by speakers during religious broadcasts. Are we never to heed the truest of all axioms "an ounce of prevention is worth a pound of cure"? Are we never to act until after we are first hit hard or actually licked?

The Anti-Catholic Crusade

"Protestants and Other Americans United," at their organization meeting, threatened to send their literature to every member of Congress and the Senate, to every member of the several State Legislatures—and they have already executed that threat. We have seen their latest letter. While shamefully libelous, it is written in a manner calculated to arouse suspicion among the recipients concerning the Americanism of Catholic leaders. For us to minimize the effect of such anti-Catholic propaganda on the score that "all our legislators know better" is to reason from false premises. Most representatives of the people in the northeastern and central states likely do "know better," but they do not constitute the majority in Congress. Most of its members from the South and West are members of the Scottish Rite Southern Jurisdiction Freemasonry, whose spirit and whose organs are bitterly anti-Catholic.

For twenty-six years the *New Age*, official organ of this Jurisdiction of Freemasonry, has advocated all the things with which our Church's enemies have occupied themselves in our times. It has striven—and in great measure has succeeded—to transfer its state of mind to editors of hundreds of daily newspapers. It sends to the publisher of *every* daily (1900 in all) and to all sectarian organs, a fortnightly "News Bulletin" and "Clip Sheet," dealing almost exclusively with criticisms of the Catholic Hierarchy, with its alleged conspiracy against the public school, and its determination to "make" America Catholic. The latest numbers of all three (Aug., 1948) are as anti-Catholic as they could possibly be.

The Converted Catholic, edited by five ex-priests, reaches—so these editors claim—more

than one-half of the 160,000 Protestant preachers in our country. Its articles, in every issue, furnish the fare on which those ministers have been reared, and hence must only confirm their wrong impressions and strengthen their prejudices. They argue "one-time priests certainly ought to know the Church they left."

The youth of the United States has been warned in four pamphlets—prepared respectively by the Federal Council of Churches, the Southern Baptist Convention, the Missouri Synod Lutherans, and the Congregationalists — against the "un-American marriage," in which Protestants become involved when they marry Catholics. They are told that before such a marriage, they must sign away their rights as well as the rights of their unborn children. All sectarian periodicals have since copied these pamphlets or carried articles on the subject.

Other periodicals, such as the *Nation,* and even *Life* and *Time* —not to speak of some daily papers—whose combined circulation runs into millions, frequently fan existing prejudices.

More than fifty "Book Houses," representing Protestant, atheistic and irreligious groups, attack or misrepresent Catholic teaching and attitudes in many million copies of brochures distributed both by mail and by hand through fanatical followers. Haldeman-Julius alone boasts of having distributed more than 110,000,000 copies of his "Little Blue Books," which means an average of four to every home in the nation. Two thousand titles are devoted, with few exceptions, to attacks on the Catholic Church, on religion generally, and on Christian morals.

Through the Planned Parenthood Federation the manufacturers of birth-control condoms, which do a $100,000,000 business annually, are able to operate offices in every large city, where an agent copies from local papers the name and address of every newly-wedded woman, in order that literature, illustrating safety in the use of contraceptive devices, may be sent to her.

Is the Catholic Church justified in ignoring completely these organized attacks on faith and morals? Are we to confine to the Catholic press, which 120,000,000 Americans never see, our denunciations of things irreligious and immoral, and our answers to Protestant charges?

Christ's mandate "preach the gospel to every creature" certainly does not justify a wholly defensive policy, and that only after we shall have lost an important battle. Isn't there a way of taking the offensive, proposed by the late Pope Pius X, in a cool-headed, dignified manner?

How to Proceed

For the sake of the Church and for the protection of our

rights, would it not be possible for the Bishops, each in his own diocese, or the several Bishops in the same State, to form an organization of laymen, or to make use of intelligent, prudent men and women, who have functioned well in organizations they already have, for the purpose of presenting the Catholic case, badly misrepresented and distorted, to members of Congress and the Senate, to members of their respective State legislatures and supply a clip-service, about once a month, to the daily papers?

In his four recent radio talks over the Catholic Hour, Fulton Oursler emphasized the importance of letter writing to our representatives both on the Federal and State level. He pointed out that the affiliates of atheistic organizations, the Communists, and the officers of such organizations as "Protestants and Other Americans United," do send a flood of letters to lawmakers, who, if they hear from very few of our own, are easily influenced to vote in a manner harmful to our Church. The writer had a letter from President Truman about a year ago in which he observed that "if loyal sons of our country wrote to the State Department and to the members of Congress in the same proportion that enemies of our country write, the cause of America would be greatly helped."

Five or six years ago the writer, as Chairman of the National Council of Catholic Men, suggested that Ordinaries gather from within their own dioceses, names of men "prominent" in the religious as well as the secular sense, to be used as a Diocesan or State Committee to deal with manifest prejudice and its effects. About twenty Bishops took the trouble to do this, but they sent the names to the writer, whose thought was that each Ordinary should deliver those names to a hand-picked layman in his own diocese, selected by him to form the rest into a large Committee for the purpose of combating local prejudices, of winning non-Catholic good will, of contacting legislators when a Bill, whose provisions offend the Catholic conscience or the rights of Catholics, is proposed. From experience the writer knows well that laymen of the type recommended would g l a d l y serve. He has heard from hundreds of them over the years, and their letters indicated that they felt more keenly than do their priests the effect of anti-Catholic propaganda. The "socially" prominent Catholics are particulary sensitive to the effects of anti-Catholic propaganda.

This diocesan or State Committee could rent an office and employ a secretary to do its work. The Federal Council of Churches, the Christian Scientists, the Planned Parenthood Federation follow this plan.

After the defeat of Al Smith,

largely by the forces of bigotry, a Chicago gentleman, at a Church Extension Executive Committee meeting, offered to be one of ten to subscribe $100,000 or one of twenty to subscribe $50,000 to create a fund of $1,000,000 to be used to allay unfounded prejudices against the Catholic Church harbored by so many. He, like so many Catholics socially prominent, wanted all public men to know the truth about the Catholic Church, and not to act as though its membership was constituted exclusively of benighted people.

How Would the Committee Be Kept Informed?

How, you might ask, would the members of the Diocesan or State Committee be informed when and how to act? Our proposal would be that the Legal Department of the NCWC would send to the secretary in every diocese or State an analysis of bills before the Federal and State Legislatures, and to point out the provisions which might militate against Catholic interests. The secretary would then send a copy of the analysis to each member of his Committee, whose personnel should not be greater than one hundred in a large diocese or even a State, unless the Bishops would prefer to have *one* representative in each parish.

A few thousand well written letters coming from the Catholic body in the United States would be very effective. The Committee might follow the lines of the *Georgia Laymen's Association* or the *Catholic Committee of the South,* or the *Christian Science* plan.

With such a Committee functioning, it would never be necessary for the priest to carry a political cause to the pulpit. More harm than good is done when the people are asked from the pulpit to write to their Senator or Congressman, because the ones who respond to such a request are those whose zeal far excels their prudence; hence the letters they write are usually so poorly written and so filled with invectives that they only invite contempt.

The same Committee of men could write to editors of such publications as *Life, Time, The Saturday Evening Post, The Ladies Home Journal, McCalls,* and other periodicals of large circulation, when they offend.

When Clare Boothe Luce wrote a series of three articles for *McCalls,* the publisher of that magazine received thousands of critical, but very few commendatory letters. Our enemies acted aggressively, while Catholics seemed to manifest their pleasure in silence.

Experience With Secular Papers

Some years ago the writer had an experience with the Chicago *Tribune,* whose correspondent in Rome sent an item as unkind as it was erroneous. The writer politely asked the editor to make a correction, for which he waited in vain more than a

week. Then he published in his paper what the Chicago *Tribune* carried, also the letter he directed to its editor, and noted that the latter seemed to care little whether he offended Catholics or not. That brought the *Tribune* editor more than 5,000 letters, and these stimulated quick action. The editor wired the writer for an appointment, which was granted, and which he kept. The result? The editor apologized very humbly, promised to discharge his correspondent in Rome, to install in his editorial library a set of the Catholic Encyclopedia and a work on general history fair to the Catholic Church. He even promised that his paper would never offend again as long as he was in charge.

This was shortly before the Little Flower was canonized, which the editor of the *Tribune* thought furnished a good opportunity to make amends. He therefore engaged the services of a Catholic in Rome to send a cable containing 3,000 words descriptive of the ceremony of canonization. The article was given a three-column headline on the first page, but a week after it was published the editor wrote to the writer to say that he had discovered that Catholics are not appreciative of favors; that he had received only three letters prompted by that article which cost him $3,000, and that these, instead of being complimentary, found fault with a trivial inaccuracy. The correspondents had denounced him for saying that the Little Flower *was born* in Lisieux, France.

It is obvious, therefore, that members of the Diocesan or State Committee should write letters of thanks to editors who go out of the way to please us, as well as letters of resentment when they go out of the way to offend us.

The Chicago *Tribune* is as "hard-boiled" as any publication in the United States, yet when 5,000 people wrote letters to its editor, expressing surprise that he was unwilling to make a correction of a clear falsehood, he was touched both by his sense of shame and sense of fairness, and tried in every way to make amends. So would every other editor if he were approached in the right manner.

The Washington *Post* learned a similar lesson a few years prior to this. It had carried an editorial quite critical of the Sisters of the Good Shepherd, whereupon the late Monsignor Russell, then pastor of St. Patrick's Church, telephoned to all the pastors of the city, asking them to write to its editor and register their surprise and indignation that he would wantonly write such a diatribe against Sisters who would not try to defend themselves. These letters and those from several thousand lay Catholics whom priests induced to write, provoked a profound apology from the editor, besides the publication in the editorial column of

his paper of a splendid testimonial to the maligned Sisterhood.

The head of one of the large broadcasting companies told the writer that Catholics could stop any radio program they did not like if only a sufficient number of sensible letters of protest came from the fair-minded.

We Should Swing Our Weight

Catholics constitute an average of thirty-one per cent of the total population of the fifty largest cities in the United States; and no editor, no matter how little love he might have for the Catholic Church personally, would do anything to offend that proportion of his readers unless these actually were, as we know them to be, quite indifferent or complacent about unkind aspersions on their faith.

The writer is absolutely convinced from his long experience as editor that all Catholic people would welcome the formation of diocesan or State Committees, such as is herein proposed, and if they needed financial support, would be more willing to assist them than any other religious enterprise.

If small minorities can influence editors, public officials and even Justices of the Supreme Court, then the Catholic body, if it were more sensitive, certainly could. See what was accomplished through the Legion of Decency and the National Organization for Decent Literature!

The Christian Science Church, once widely criticized by all Christian organizations, began to win respect for itself and to suppress criticism by establishing an office at the capital of every State in the union, to which its members were asked to send a report on anything written or uttered against Christian Science locally. Then from that office the correspondent was sent a report or correction which the latter was to carry in person to the offending editor or speaker, with a request that a correction be made. Editors do not like to make corrections, and, therefore, after having reluctantly made them two or three times, decide not to touch Christian Science. Propaganda favorable to Christian Science appears in many papers of large circulation as reading copy. It is run as if selected by the editor, but at the end of the article will be found the abbreviation "adv."

The Knights of Columbus are running advertisements explanatory of Catholic doctrine in a number of papers of national circulation, and in some papers locally. The writer favors the former, but not the latter, because local preachers take these "Ads" to the pulpit and to their Sunday School class of adults, and, from the controversial books they have, supply an answer which becomes the last

word on the subject in the minds of their hearers.

We Have So Much to Tell

We have so much to tell the American people, but remain silent about the same.

(1) We let them believe, for instance, that our Democracy is traceable to Thomas Jefferson; but because he was a deist our enemies proclaim that Democracy is not a Christian polity. We ourselves are wont to credit St. Robert Bellarmine with having taught Democracy ahead of Jefferson, but why do we not go back to Christ Himself, Who taught all the things embraced by Democracy, such as the dignity of the human person, the equality of all people regardless of race, sex, etc.?

(2) We know that Pope Pius XI was the world's foremost antagonist of Fascism and Nazism, as well as of Communism, but sectarian papers and many secular periodicals have carried articles denunciatory of this Pontiff because, they say, he negotiated with and was friendly towards both Mussolini and Hitler. We tell a different story in our Catholic press, but not one-half of our Catholic people ever read it, not to speak of the other 120,000,000 people in our nation, who certainly never see our answer. A Bishop or priest defends the Church against enemy charges in an address to Catholics and we act as though that settles the controversy.

The only time we come before the entire country with something positive is when we furnish the secular press with the annual Statement issued by the Catholic Hierarchy. Some papers carry this Statement in full, while others carefully select only those portions which, as as they see it, are controversial. That Statement is certainly not to be minimized, but it is not sufficient to meet the all-year round service which should be rendered to our entire citizenry.

The School Question

(3) Even if we pressed for federal funds for the support of that part of our educational program which serves the State as much as does the public school, we would be asking only for a concession which is granted in nearly every country, even those predominantly Protestant. Our Catholic people have been told that, but not the general public. From hundreds of letters received by the writer he has become convinced that the average non-Catholic does not understand the parochial school at all. He regards it as an un-American school, or as a sort of week-day Sunday School and, therefore, as one that is not entitled to any public funds, or even to any sympathy from non-Catholics.

The average American simply is not willing to believe that we could possibly compete successfully with the public school system. It never occurs to him to find out for himself by paying a visit to our schools, where he

would learn at least that no political foreign "isms" have ever been praised, and nothing American ever been belittled.

A few months ago some one proposed—and it was warmly received—that every Catholic parish should publicly announce about four times a year "a tour through the church" in order that the priest might explain to non-Catholics the significance of the altar, the tabernacle, the confessional, the Stations, and of everything else to which our practices are related. A visit to our schools, especially the well-equipped city schools, would also help remove prejudices.

Communism

(4) We were the only religious body consistently opposed to Communism until only a year ago. Prior to that some textbooks used in the public school actually glorified Communism; and many professors in non-Catholic colleges and universities were and are still, committed to the "collectivist" idea. Many men of great wealth, and hundreds of intellectuals, even when they deemed it to be opportune to denounce Communism, believed that the common man should be kept in his place, and that talk about his "rights" should be silenced.

The Daily Worker and other official Communist organs have not been the chief promoters of the Communist ideology over here. So many daily papers have had fellow-traveler editors, and so many leading Protestant churchmen of our country have been active left-wingers.

Sectarian journals represent to their readers that if the Catholic Church is more outspoken on Communism, it is chiefly because it has had a stronger foothold in Catholic countries than in others, and because the Church is threatened with the loss of her rights. They, no less than Communists themselves, would like to see these rights suppressed.

(4) We tell the readers of our Catholic papers, but not those of the secular press, that in practice "union of Church and State" prevailed more in Protestant than in Catholic countries; that nowhere do we have such union (except in Vatican City) between Church and State as there existed, for instance, in Russia, England, Germany, Norway, Sweden, Denmark, Serbia, etc., where the head of the Church and the head of the State was the same individual.

Sex Instruction In The Schools

(5) Because most non-Catholic are worried as much as we are over the growing juvenile delinquency, we believe that they would be far better prepared now to accept the antidote of "religion in education" and spiritual guidance than that of sex instruction in the schools, now being foisted on them. Sex instruction was tried in New York City, in Philadelphia and

Chicago, as far back as forty years ago, but was discontinued within a few months due to parental protest. Today it is favored by most non-Catholics because its open advocates tell them that juvenile delinquency is chiefly ascribable to "ignorance about sex." Pope Pius XI denounced classroom instruction on sex in his Encyclical on Marriage. Do our Catholic people know this? If so, should they not, through such an organization as the writer proposes here, protest against it where it is now in operation?

Secularism

(6) Protestants are also lamenting with us the prevalence of secularism, so well analyzed in the Bishops' Statement last year. The prevalence of this paganism should also dispose them to wish for "religion in education".

It was only a few years ago that *Collier's* polled the nation on the subject of "religion in education," and the vote was overwhelmingly in its favor. The London *Times* did the same thing in England four years ago, with the same sort of response. Therefore the recent Supreme Court decision was not at all in keeping with the wish of parents, whose place the school is supposed to fill.

It is probably known to you that Mrs. McCollum is the daughter of the President of the American Association of Freethinkers. It was his organization, assisted by the American Civil Liberties Union, whose long-time head, Roger Baldwin, was a professed atheist, that paid for the cost of carrying the McCollum case to the Supreme Court. It is also probably known to you that the President of the American Association for the Advancement of Atheism is also President of the Eugenics Corporation, which sells nasty books at a "reduced" price.

Fulton Oursler has well observed: "For the sake of one atheist child God has been removed from every classroom in the nation. For the sake of one civil ruler atheist statesmen of other countries have all but banned God from international meetings." Hence it would be very easy to stir up public sentiment in favor of the recognition of Divine Providence, of the value of religion in education and public life. The Supreme Court did not even consider the rights of parents, or the civil rights of the majority; but, instead, claims to have been influenced by Thomas Jefferson's remark, "There should be a wall of separation between the Church and State." That the Court's interpretation of Jefferson's words is not in keeping with what he had in mind can be proved from his writings. He actually advocated the release of students from school for week-day religious instruction in these words on October 7, 1822, while President of the University of Virginia:

"The want of instruction in the various creeds of religious faith existing among our citizens presents . . . a chasm in a general institution of the useful sciences." Then Thomas Jefferson offered a remedy in these words: "The various sects should be invited to establish their religious schools within the confines of the University, so that the undergraduates could have the benefit of religious instruction and worship."

These words from the "Writings of Thomas Jefferson, Memorial Edition, 1904," evidently favor "released time religious instruction." Yet the Supreme Court, basing its position on the one sentence, written on a different occasion, "There should be a wall of separation between Church and State," decreed that the schools might in no sense help religion, whether by instruction in the classroom or through dismissal of children during school hours for such instruction.

A Real Lay Apostolate

Don't you think it is our duty to give our American fellow citizens a chance to inspect a correct picture of the Catholic Church? Do you not think we owe it to our Catholic people to create more good-will towards them and their Church? Isn't it yet time to launch a *real* "lay apostolate," to heed Pope Pius XII's call to have the laity fill the front ranks in a crusade for the triumph of the Church over her enemies? Would not the activity of such a Committee as the writer recommends react to the benefit of every parish?

And do you not think that in case we become involved in another war Catholics throughout the nation should bombard the president and State Department with demands that, this time, our cause be placed in the hands of God? Our one-time ally and now our chief-enemy is anti-God, and the public attitude of our own nation, and of England and France, has been, at least in *effect*, atheistic; that is, it has ignored God completely in a matter so momentous.

If there be any lesson clearly taught in Old Testament Scripture, it is that God frequently delivered His people over to the hands of their enemies and of His enemies because of their desertion of Him. Since the Almighty does not change, do you not honestly believe that the so-called Christian nations deserve just that sort of treatment today when they have out-paganed the pagan nations?

Did not Christ tell us that if we are not with Him we are against Him—and would it not gladden the heart of the Holy Father if he thought that his "beloved sons" in the various countries forcibly brought home this thought to the faithful?

We would appreciate opinions on this Committee-idea from our readers.—✠J.F.N.

An Important Biblical Discovery

Rt. Rev. Wm. L. Newton, S.S.D.

Ancient manuscript of Isaias

LAST April announcement was made by the Director of the American School of Oriental Research in Jerusalem, and almost simultaneously by Dr. Sukenik of Hebrew University in Jerusalem, of the discovery of some ancient Hebrew manuscripts. They were found by a Bedouin in a cave near the north end of the Dead Sea. The antiquity of the manuscripts, dating certainly from pre-Herodian times, is of great interest; but the fact that among them is the complete Book of Isaias is no less than amazing. It has already been heralded as the most important discovery ever made in Old Testament manuscripts, and it is bound to have far-reaching effect on the study not only of this Prophet but of the entire Old Testament.

The first significance of this startling find is the fact that to the present the oldest known manuscript of any Book of the Old Testament dates only from the ninth century, A. D. The sole earlier manuscript in Hebrew giving a biblical text is the Nash papyrus, just one page from Deuteronomy. This is also pre-Herodian, possibly from the first century, B. C. The date of this new manuscript of Isaias has not been fully determined, but it is earlier than the Nash papyrus, and may belong to the second, or an earlier century, B. C.

The late date of most Hebrew manuscripts of the Old Testament is owing to the desire for and earnest effort to achieve a uniform text, and then, through the masoretic apparatus, which rendered that text immutable. In the process many of the earlier manuscripts were destroyed, many others allowed to disappear through lack of interest in their value. For the restoration of the original Old Testament in Hebrew, witnesses other than manuscript evidence have been employed—for instance, the Samaritan Pentateuch, the Septuagint, the Syriac version and even the Vulgate of Jerome. Hence the profound interest that is taken in this discovery, a manuscript witness that may even antedate the Greek version.

Students of the Bible have often felt the need of such early manuscript evidence, and have speculated that one day a deposit of this kind might be brought to light. Hence the first question to be answered in its connection deals with its genuinity. The examination to which it has

been subjected seems to indicate that it is authentic. As time goes on the manuscript will be studied thoroughly and repeatedly, and if there is any fraud connected with it the scholars will detect it. Such fraud has been perpetrated before, but it is hardly thinkable that it would be attempted or successfully executed in a case like the present.

Granting the genuinity of the document, it will mean a great deal to the study of the Old Testament from many aspects. Its very language will be inspected closely for possible additions to our knowledge of Hebrew. It may reveal something with reference to the transmission of the text, as we know that changes have had some influence on this important question. More directly it will provide much information touching the history of the Old Testament text, and particularly touching the text of the Book of Isaias.

Its greatest value will appear, however, when the time of its origin has been more accurately determined. Then it will help solve some of the problems raised of late with reference to the authorship and date of composition of the Book of Isaias. The traditional opinion that Isaias himself composed the entire Book (that would be at the end of the eighth or beginning of the seventh century, B. C.), was first called into doubt when chapters 40 to 66 of the Book were assigned by many critics to another author, someone who had experienced the Babylonian exile. The literary unity of these chapters in turn was questioned, and still a third, or many many other authors supposedly discovered. Some of these passages have been reduced even to the second century, B. C. If this manuscript is as old as it seems to be, the fact that it contains all of the 66 chapters will have ruled out most of the extreme opinions that have been proposed recently.

In any event, all biblical scholars will await with great expectancy the further study and final publication of the text. And they will undoubtedly pray that other discoveries of the same nature be made.

War Desolation

In Paris, Catholic authorities reported that 4,880 priests and seminarians were killed in France during the war.

From Speyer, Germany, comes the report that over 9,000 Catholic churches out of a total of 12,000 have been destroyed or severely damaged in Germany.

In London, it was announced that 1300 priests were killed in the Dachau concentration camp in ten months.—**Ave Maria.**

The Pamphlet Rack

John A. O'Brien, Ph.D.

A lesson from the Witnesses

"SAY, Joe, what is this . . . a Seventh Day Adventist city?" The speaker held in his hand an attractive pamphlet which he had just taken from a display rack in the lobby of the railroad station in South Bend. The pamphlet had an appealing cover in various colors and, along with its companions, was offered gratis.

"No . . . not exactly," answered Bill. "This is largely a Catholic community with the golden dome of Notre Dame University dominating the landscape for miles around. But there is an Emmanuel Missionary College conducted by the Seventh Day Adventists located about thirty miles away. That group is a very active missionary-minded organization and the members leave no stone unturned to win adherents to their faith. They display their literary wares at bus stations, railroad depots, hotels and other public places and are willing to send their magazine gratis to any interested person."

As we listened to this conversation on a Saturday morning, throngs of visitors surged by us on their way to the football game at Notre Dame. We could not help but advert to the alertness of our Adventist friends in capitalizing on a day of numerous visitors to have their literature placed at a strategic location before great numbers of visitors. It is typical of the aggressive missionary activity of this little sect which is sending its missionaries in great numbers into Latin America and into other foreign lands.

We could learn many a lesson from this group in the matter of disseminating pamphlets and leaflets of a missionary character. We could learn still more, however, from Jehovah's Witnesses. They are probably the last word in the matter of unremitting zeal and enthusiasm in the spreading of their propaganda. On the street corners of South Bend on a Saturday afternoon, they are busily engaged in distributing their magazine, *The Watchtower*. Despite the inclement weather, young men and women stand at their posts of duty, determined to place their literary wares in the hands of as many people as will accept their magazine.

The Secret of Success

"But few, if any, people pay attention to their activities or accept their literature," we hear you say. "They are in the lowest educational bracket," you continue, "and therefore cannot

The writer is on the faculty of Notre Dame University.

win many members to their strange conglomeration of bizarre doctrines."

This is the attitude of many Catholics . . . priests and people. It is, however, a mistaken one. The fact is that this little sect has experienced perhaps the most phenomenal growth of any religious sect in America. With an estimated membership of 44,000 in America in 1940, the Witnesses skyrocketed to 500,000 in 1946. What other religious group can boast of an increase of more than 1,000% in the short period of six years? Furthermore, their growth in world membership has also been phenomenal. From considerably less than a million in 1940, the Witnesses' membership throughout the world climbed to 3,000,000 in the following six years.

What is the secret back of such extraordinary growth? It certainly is not scholarship, for the Witnesses stand at the very bottom of the educational ladder. According to the estimate of the Department of Justice, less than 1% have a college education while 15% have not even a grammar schooling. It is not wealth, for they are among the poorest of our population. Most of them are common laborers with few reaching the professional class. It is not political power or influence, for they are almost totally lacking the same. It is not a fashionable sect like the Bahaists or the Christian Scientists, for they are for the most part in the lowest social bracket. It is not popularity, for their opposition to military service during the war rendered them thoroughly disliked in virtually every community in which they exist.

The staggering fact is that in spite of their comparative illiteracy, their poverty, their unpopularity, they have registered the greatest proportionate gain of any religious group in America. The secret of their tremendous growth is to be found in the *tireless industry and fanatical zeal* with which they spread their propaganda throughout the country.

An Incredible Achievement

Formerly they were utilizing the radio with a coast-to-coast network of 53 stations which grew to the astonishing total of 403 stations in 1933. The vicious attacks of their spokesman, "Judge" Rutherford, made against organized Christianity caused most of the stations to drop his tirades. Nothing daunted, the Witnesses then proceeded to have his lectures placed on records and, by means of portable phonographs, disseminate these lectures throughout the country. Their aggressiveness in knocking on doors and in virtually forcing their way into homes to play the records is notorious. Every home in South Bend has been visited at least once by a Witness missionary seeking to win adherents to his sect.

Probably the most astonishing of all their achievements, however, is that of turning out pamphlets by the carloads and distributing them like snowflakes across the nation. In the course of one year, Jehovah's Witnesses distributed more than 1,500,000 books, 11,000,000 pamphlets and 12,000,000 magazines, in 88 languages. From 1919 to 1946 they reported the distribution of the unbelievable total of 468,000,000 books and pamphlets. Herein is to be found the real secret of their phenomenal growth.

The experience of the Witnesses demonstrates in a striking and convincing manner the tremendous power of propaganda spread on a large scale and with tireless persistence. There is an old saying that if a statement is repeated frequently enough, it will be believed. The experience of this sect shows likewise that the vast millions of churchless people in America are desperately in need of something to believe. Hence they grasp at the doctrines placed before them by the Witnesses in much the same manner as a drowning man grasps at a straw.

An Ideal Missionary

We can learn an important lesson from the success achieved by this little sect. That lesson is that we must not overlook the tremendous power of the little pamphlet. Inexpensive, quickly read, the pamphlet fits into the staccato tempo of our day and ministers to the legion of people who rarely read an entire book. The pamphlet is in many respects the ideal missionary instrument of our times. It can be carried conveniently in one's vest pocket, can be read on a bus or street car, and can then be passed on to others, so that it may reach a considerable number of readers before it is worn into shreds and tatters.

"Among the products of the press, in this day when men ask for the vitamins of food concentrated in a pill," observes Bishop Hafey of Scranton, "the pamphlet is the answer to man's need for concentrated as well as varied food for their minds and souls. Vigorous writers, versatile thinkers, and capable publishers, are meeting the demand. The distribution must be facilitated."

The pamphlet rack is to be found in many of our churches but in only a small percentage is it made to render its maximum service. In probably half of our churches it is conspicuously absent. In many of our churches where it is present, it has been poorly attended to. Not infrequently it is a small rack holding but a dozen or so different titles and not infrequently these show that they have not been changed recently.

In a few of our large churches the pamphlet rack has been made a distinctive missionary activity. Fifty to 100 different titles are displayed, attractive announcements call attention to those of

unusual timeliness, and the entire set-up reflects care and attention. Before such racks one usually sees one or two persons scrutinizing them and selecting some to take home. The success achieved by those in charge of the pamphlet rack in St. John the Evangelist Church in Philadelphia in disseminating 165,000 pamphlets in one year is an eye-opener for all shepherds of souls. It shows in a striking way that when efforts are put forth to make the pamphlet rack a mirror of attractive and timely pamphlets, people will respond in overwhelming numbers and read them and pass them on to others.

Keep Rack Attractive

The success of a pamphlet rack will be greatly enhanced by having one person take charge of it, keeping the pamphlets looking fresh and attractive, changing them frequently, and also by announcements from the pulpit calling the attention of the faithful to the importance of taking a pamphlet home with them each Sunday. After reading the same they should be encouraged to pass the pamphlet on to a non-Catholic friend whom they might well "adopt" as their prospective child in Christ.

The appeal of the pamphlet rack is vastly increased when there is a large variety of titles displayed. The more, the better. There should be likewise pamphlets of special interest to children. There should be pamphlets on apologetic topics, on doctrinal themes, and particularly on marriage and the Christian home. There are more than 1,000 Catholic titles now available and there is scarcely a topic in the Catholic Faith which has not been made the subject of a pamphlet.

A survey of the thirteen large Catholic pamphlet-publishing companies shows that in a recent year they achieved an output of approximately 17,000,000. This is only a drop in the bucket, however, in comparison with the number we should have circulated if we had achieved the distribution of the Witnesses in proportion to our numbers. To be specific we should have circulated not merely 17,000,000 but 765,000,000 pamphlets in one year in order to match the results achieved by the Witnesses. This means that where we are now distributing one pamphlet, we must distribute 45!

There are evidences that we are beginning to awaken to a realization of the tremendous missionary power of the pamphlet. Some of our city churches now have pamphlet racks displaying 100 titles and these pamphlets are constantly changed and renewed. Other churches are establishing a pamphlet rack at each of the principal entrances and are taking pains to see that the pamphlet rack is kept well stocked with inviting and appealing booklets.

An Example for Others

Not less significant is the formation of a number of lay organizations designed to promote the distribution of pamphlets in bus stations, railroad depots, hotel lobbies, and other public places. The St. Vincent de Paul Society in South Bend is sponsoring two pamphlet racks, one at a bus station and the other at the South Shore depot where pamphlets on different phases of Catholic life and devotion are on display and are offered gratis. During the past year a total of 10,000 pamphlets were taken by the general public from these two pamphlet racks. This is the sixth year in which the Society has been promoting this project and the secretary reports a constantly growing interest in the general public in the reading of these pamphlets.

Stamped on the rear cover of the pamphlet is the name of the Society with a post office box address, inviting the reader to write for further information concerning the teachings of the Catholic Faith. The secretary reports that inquiries have come from cities as far distant as California, Georgia and Arkansas. How many converts have resulted from the distribution of these thousands of pamphlets, there is no way of knowing. Certain it is, however, that many misconceptions of non-Catholics have been removed and many thousands brought to a better understanding of the teachings and practices of the Catholic Faith. This is the first step on the road to conversion. There is little doubt that many have taken the second step as well.

The traveler lingering briefly at almost any of the bus stations or railroad depots in the Chicago area will find a Catholic pamphlet rack staffed with interesting and vital booklets which are offered gratis. The pamphlet-rack department of the Convert Makers of America, under the direction of Edward Ellwanger, has established 35 such racks in the Chicago area. The members of that organization rightly perceive that the dissemination of such literature is the first and necessary step in winning people to the Faith. The spread of this movement throughout America will mean the establishment of such racks in public places in all the larger cities of our country. That is a consummation most earnestly to be desired.

One Man's Achievement

The achievement of Peter O'Donnell in the pamphlet field shows what can be done when there is determination and self-sacrificing devotion to the Apostolate of spreading the truths of Christ among our fellow citizens. Living in Long Beach, California, where many elderly, retired people make their home, Mr. O'Donnell listened to many open-forum discussions in which the teachings of the Catholic religion were frequently misrepresented and vilified. He was de-

termined to do all in his power to remove such common misconceptions of his Faith. Accordingly, with the help of friends in the priesthood, he compiled a pamphlet entitled *The Truth About Catholics*. He sponsored its publication and its widespread circulation.

It is probably one of the most widely circulated pamphlets on the Catholic religion in the English language. More than 2,000,000 copies have been distributed and its circulation, now that Peter O'Donnell has passed to his eternal reward, has been taken over by *Our Sunday Visitor* Press, which will continue the great Apostolate of this little pamphlet in removing prejudice and misconception and in winning friends for the Church as well as converts to the Faith. It is a striking illustration of what can be achieved in the pamphlet field when there is enthusiasm and self-sacrificing devotion to the cause of Catholic truth.

It should be remembered that the pamphlet rack is not primarily an agent for profit. Many pastors, it is to be feared, have been deterred from installing a pamphlet rack by hearing others bemoan the lack of profit from the operation of their pamphlet rack. It is essentially an agency of *missionary* endeavor. This truth is recognized clearly by the organizations which distribute pamphlets gratis in bus stations and railroad depots. A brief sign asking the purchaser to drop his coin in payment in the box will serve as a reminder which will deter all but the most thoughtless and forgetful from walking away without paying for their pamphlets. Even if a slight loss is entailed, it will be a worthwhile investment in the dissemination of the truths of Christ and in the achievement of the purpose for which Christ founded His Church.

In A Nutshell

We end with the suggestion that a pamphlet rack displaying at least 25 different titles be established in every Catholic church in our land. We suggest that in our larger urban parish churches a pamphlet rack displaying from 50 to 100 pamphlets be installed. We suggest that a person carefully chosen for his devotion to this form of the apostolate be delegated to keep the rack in good condition with a variety of attractive titles always on display. We suggest that every pastor promote the project of having each family take a pamphlet home with them every Sunday and, after reading it, pass the same on to a non-Catholic friend.

This will be the means whereby we shall not only match the zeal of the Seventh Day Adventists and the Witnesses of Jehovah but will far surpass them. We suggest that above every pamphlet rack there be placed the words of Father John W. Cavanaugh, C.S.C., the former President of Notre Dame: "The

worth of a publication is not to be estimated by its bulk; the best goods are sometimes put up in small packages. Never despise a pamphlet merely because it is not bulky; it may have been cut to the bone by some scholarly rhetorician instead of being merely inflated into booksize by a windjammer or padded into athletic bigness by some 'ole cloes' man of journalism."

JULIE - - - Or Housekeepers Are Hard To Get

"SUPERADULTA"

That They May See . . . God

The Catholic Guild for the Blind

William F. Jenks, C.SS.R.

THE building is old, strong, venerable. It rises from a hilltop overlooking the thunderous industrial city. Down from its top floor to its entrance falls a great dizzy well, around which runs a winding staircase. The men descending the steps are in strange formation. With one hand each holds to the banister. With the other he touches the shoulder of the man ahead. Standing below, you look upward and watch the long line spiraling down, and perhaps for an instant you think of convicts doing the lockstep. In the same moment, you realize that these men are as unlike convicts as possible. Their faces are one long series of wonderful smiles. Clearly they are as happy as men can be on this earth. They are more happy than children, because children have not suffered, and only from suffering can there arise joy so gigantic.

This is a retreat house, and these are blind men on a blind men's retreat. Because they cannot see, they see some things more clearly than others. The eyes of their souls are very keen. You perceive that if you watched them a few minutes earlier in the chapel from which they are descending. The priest at the altar was leading them in prayer. You thought that never before had you heard men pray. One phrase in particular rings in your mind with a sound you will never forget. "Merciful Jesus," said the priest, "have mercy on us." And the blind men, their faces shining, their heads tilted upward, their sightless eyes turned in the direction of the sound, repeated three times in a shout that was both pleading and triumphant, "Merciful Jesus, have mercy on us!"

Jesus, you felt then, was present. Almost you could see Him, smiling a great smile of compassion and good pride. He was proud of these men, you thought; proud of their courage which brushed aside their affliction, proud of their humility in carrying their crosses. I cannot quite see Him, you said to yourself, but these men—I wonder. I wonder what they are seeing with those eyes that cannot see. And you resolved that never again would you take for granted the gift of sight. Never again would you forget, daily and hourly, to give thanks for it and the other things that have been given to you.

The Catholic Guild for the Blind

The retreats for the blind are arranged by the Catholic Guild for the Blind, now operating in several eastern dioceses. This is a magnificent work; magnificent

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Father Jenks is stationed at St. Philomena's Church in Pittsburgh.

in what it does for the souls of the sightless, still more magnificent in what it does for those of the Guild members. A man who has risen early some summer morning, got out his car, and driven to designated places in the city to pick up a load of sightless passengers and carry them to the retreat house, will never be quite the same man again. Especially he will never be quite the same after he has led a line of these men into the chapel, or guided them down the winding staircase, or assisted them to their places in the refectory. Above all, he will be a changed man after he has heard them pray and seen the light in their eyes as they faced the altar they could not see.

If ever there was a Catholic work, this is it. Christ opened the eyes of the blind; and thereafter there were centuries when little was done for them. Little was done until 1784, when Valentin Hauy, a Catholic, opened in Paris the first school for blind youths. In 1785, the city was electrified by an exhibition he arranged for his pupils. Public support made possible his founding of the National Institute for the Young Blind—first educational institution of its kind in Europe. Hauy first conceived the idea of putting eyes in the fingers of the blind by teaching to read by touching raised characters. He inaugurated also the instruction of the sightless in vocal and instrumental music. His orchestra, with its chorus of children born blind, stunned France at the Corpus Christi processions and in the chapel of the Tuilleries. Hauy died in the arms of his brother, Abbe Hauy, March 18, 1822, having earned well the title, Father of the Blind.

Development of Braille Type

Four years later, among the youths passing to and fro in the corridors of the Royal Institution for Blind Youths, there was a lad of 17, Louise Braille. In 1829, he set himself to the task of perfecting the work of Hauy as developed by Charles Barbier, arranging points in various combinations for blind readers. From this has risen the universal type for the blind called Braille, adaptable to all languages. Braille, like Hauy, was a Catholic; and the Catholic Guild for the Blind properly advances their work today.

How much that work is needed may be guessed from the fact that today in the United States, there are only three Catholic schools for the blind—all in the East. The Lavelle School in New York City has a capacity of 50. St. Joseph Home in Jersey City has a grammar school. St. Mary Institute in Lansdale, Pa., has both grammar and high —the only high school for the Catholic blind in the country.

The result is that most Catholics who cannot see must be educated in state institutions, of which there are 65 in the nation, accommodating more than 6,000.

Here there is always danger of loss of Faith, or at least of inability to practice it. That is why the Catholic Guilds for the Blind in six dioceses are arranging retreats, ball games, outings. That is why its members get out their automobiles on Sunday mornings and deliver the blind at church for Mass, or on other days drive them to the doctor, the dentist, or wherever else they need to go.

Something else that the Guilds must accomplish is to create more Talking Book Records for Catholics. Only 20 per cent of the blind are able to read Braille, which after all is not exactly easy. Most of our sightless people need the Talking Books, and there are few on Catholic topics.

The Blind With Other Afflictions

The Guild faces other problems, too. Blindness is handicap enough; but what of those who are sightless and also deaf? Or those who are blind and also feeble-minded? For the blind-deaf, formerly sent to schools for the deaf, there are now better prospects. Perkins Institution has opened a deaf-blind department, and the Massachusetts School for the Blind in Watertown, Mass., is training teachers for this special and exacting field.

Learning is conveyed to the deaf-blind child entirely through the fingertips. The afflicted one's fingers are placed on the throat and lips of the teacher. By painstaking practice, the deaf-blind person learns to make sounds in imitation of the vibrations he feels. Eventually, he speaks. For this work, many teachers are needed, for much time is needed, and classes must be very small.

For the adult deaf-blind who have learned to spell, there is a further step. Words are spelled out by touching various parts of the hand, each part signifying a different letter of the alphabet. Some wear a "Talking Glove" on which the letters are marked, so that any one can communicate with them simply by touching the proper spots in sequence.

Today, about 40,000 of our country's 230,000 blind persons are gainfully employed. The sightless make successful teachers, piano tuners, salesmen, farmers, storekeepers, journalists, musicians, telephone operators and lawyers. Many need Seeing Eye Dogs—another field into which Catholic Guilds for the Blind can step.

The charity of Christ moves along through the ages in the life of His Mystical Body, the Church. No one more merits His compassion than do those deprived of the principal sense-organ. The smile with which He must look upon the blind on retreat will be turned upon more and more of these afflicted brethren as the Catholic Guild for the Blind is organized in more dioceses. There are souls to be saved in this work—and the souls of the Guild members benefit at least as much from it as

do the souls of the sightless whom they assist. "Lord, that I may see!" It is not for physical vision that these men pray on retreat. It is for the eyes of the spirit that they beg.

Alteration

We find the following little incident, which we heard from the lips of the Catholic pastor involved, quite interesting and instructive. It took place in a northern Michigan town where, as not uncommonly happens, the Catholics and Lutherans have churches only a block or so apart. This particular Lutheran church was dedicated to St. Ansgar. It so happened that both the priest and the minister belonged to the Kiwanis or some such civic group, and at one of the meetings of the organization, the priest mentioned the fact in passing that St. Ansgar lived some two or three hundred years before the Lutheran religion was founded, and had lived and died in full communion with the see of Rome. The remark was made in a spirit of fun, and none of the good Lutherans seemed to take offense, not even the Lutheran minister who was also present. But the incident seemed to set up a train of thought in the mind of the latter which finally led to somewhat drastic action. Not long afterwards the priest was passing by the Lutheran church and he noticed a workman busily engaged in making some alterations on the notice board outside the building. St. Ansgar's name had disappeared, and in its place, in bold letters was being printed the following legend: Messiah Lutheran Church.—**The Liguorian.**

So Little Time

Suppose God granted you a life of 70 years. How would it be distributed? How would you spend it? Statistics divide these 70 years in this way:

Three years would be spent in education;
Eight years in amusements;
Six years at the dinner table;
Five years in transportation;
Four years in conversation;
Fourteen years in work;
Three years in reading;
Twenty-four years in sleeping.

"How much time do you give to God?" If you went to Mass every Sunday and prayed for five minutes every morning and evening, you would be giving five months to God; five months out of 70 years of your life.

Bishop Gannon,
Quoted in Information.

N. O. D. L. Notes

South American way — *Mr. William C. Smith*

Just before going to press with this column, your correspondent received a letter from Senor Juan Carlos Moreno, Director of Accion Catolic Argentina, of Buenos Aires.

Senor Moreno writes (and I hope you will pardon my halting translation from the Spanish):

"Will you have the kindness to send us the statutes or the bases upon which the organization [i.e. NODL] functions. We would also appreciate any publication which might serve to orient us in establishing a similar organization in our country."

Needless to say, Senor Moreno is going to get the information he wants.

But the interesting thing is that NODL is known and looked up to, not only in our own country, but in foreign countries as well. It is a testimony to NODL's work, and the vision of its Founder, His Excellency, Bishop Noll, that this organization is being considered as the model for other organizations of like character.

As the readers of this magazine know, a Canadian organization modeled on NODL lines is functioning very capably now.

NCCM Urges Cooperation With NODL On Comics

At a recent meeting of the Executive Committee of the National Council of Catholic Men, held in Washington, a formal resolution was passed calling on Catholic groups to aid in stamping out the sale of objectionable "comic" books.

In its resolution, the Committee called upon all affiliated organizations urging local associations of druggists to get in line and adopt measures of their own, patterned after the Indiana State Pharmaceutical Association's resolution to combat this widespread menace to juvenile character building.

This resolution, it will be recalled, was discussed in these pages in a previous issue.

We think it would be a good idea, too, if Councils of Women in the various dioceses cooperated in this work. The field is indeed vast, and the more workers in it the better.

At the moment, the Washington Office of NODL does not have a list of comics disapproved by the NODL, since, as we pointed out before, there are so many of them that it is almost impossible to draw up a list of objectionable ones in a short time. However, we would ask local groups to use the NODL Code for Judging the Comics as a guide in their local operations. In any cases where the local groups feel that a certain comic magazine is borderline, the Washington Office would be glad to receive a copy of it and render a decision as to its conformity or non-conformity with the Code.

In any event, the Washington Office would welcome lists of comics found objectionable by local reviewers. The comic magazines in question should be forwarded together with the reviewers' opinions.

Li'l Abner Favors Comics

Mr. Al Capp, the "creator," as they say in the trade, of Li'l Abner and the other denizens of Dogpatch, has been using his characters in his Sunday comic strips syndicated in various newspapers to give an apologia for the "comics." One of the strips, for example, had Abner defending his "right" to read the comics against those who said that he ought to be reading "classics" instead.

Abner showed how the "classics" are all full of blood and gore and other nasty things that are much worse than comic strips. End of the sequence had Abner very happy because he won his argument and was running off to read his beloved "comics" in peace. And presumably with the freedom that should rightly be accorded an American citizen, even if he lives in Dogpatch.

Mr. Capp, by the way, has been pinch-hitting for Drew Pearson on Mr. Pearson's Sunday night news program on the radio. He doesn't hand out much news, but rather whimsical comments on the news. He has built himself up so successfully as a radio personality that latest reports have it that he is going to have a show featuring Li'l Abner and entitled "Dogpatch, U. S. A."

I pass these items along merely as matters of interest. They at least show that "comics" are big business and are starting to hit the airwaves.

Backgrounds

The figures recently published by St. Louis University after a period of research will help to explain why Catholics in public life seem so often to be guided by other than Catholic principles. The researchers examined the sources of degrees of a large number of Catholic laymen and laywomen who are prominent in public life, and found that 43 percent received their degrees from Catholic colleges and universities, and 57 percent from non-Catholic institutions.

A New Don Bosco

The citizens of Rome are greatly amazed with the work of a new Don Bosco in their midst—Don Antonio Rivolla, a priest of the St. Paul Society. His success in reorganizing and re-educating the street urchins of Rome, who only yesterday were thieves, beggars and black market operators, has brought him acclaim from all classes and creeds of the city.

Magazines Disapproved

BY THE

National Organization for Decent Literature

October, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love:

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Argosy
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

Is the Epistle to be chanted by the Celebrant in a "Missa Cantata"?

When there is no cleric present who can chant it, it is better to read it (S. C. Rites, Apr. 23, 1875).

May a pastor dispense himself and the curates from abstinence on Ember Saturday in view of the strain of the confessional and the Sunday work in large parishes?

Yes, by canon 1245, sec. 1, "a just and reasonable cause" is required (c. 84 and c. 201). Priests are not "operarii" in the sense of the indult to American Bishops.

May a religious be a diocesan consultor?

No (C. of Interpretation, Jan. 29, 1931). Religious, however, may be parish priest consultors if they are parish priests (cc. 2153, 2165. S. C. Consist. Oct. 3, 1910). Religious cannot be members of the Cathedral Chapter and hence cannot be consultors who take the place of the Cathedral Chapter (c. 427).

May a Catholic choose a parish different from his own for his funeral?

Yes, by canons 1216, 1226. It must be legally proved that this choice was made, e.g. last will, two good witnesses, the word of the pastor of the deceased.

The "parish portion" is not required in view of contrary custom in the U. S. A. A Religious cannot make this choice because of his vow.

Who attends sick calls in a parish—the local pastor or the proper pastor?

The local pastor—he is the nearest priest (cc. 848, 850, 938). Permission is legally presumed in case of necessity. Confession is not reserved to the pastor. This differs from giving solemn Baptism (cc. 738, 778).

May a priest delegate his ordinary power?

Often he may not (C. of Interpretation, Oct. 16, 1919), (Confessions). He may delegate the powers in canons 1044, 1045 (See canon 199). A priest with general delegation may sub-delegate a definite priest for a definite marriage (c. 199-3). (C. of Conterpr., Dec. 28, 1927).

Is a pious bequest in a civilly invalid will valid in Canon Law?

Yes, it is (can. 1513). The word "moneatur" is preceptive (C. of Interpretation, Feb. 17, 1930). In practice, we should not insist on paying, if the penitent is stubborn and threatens the civil law on us. This Canon Law principle applies to Masses for the dead.

Parishioners promised in a

drive over $60,000 for a church. They gave only $21,000. Are they bound to give the rest, or are their heirs bound?

It depends on the will of the persons — sub veniali or sub gravi. Generally, it is in fidelity and sub veniali. Don't depend too much on promises (Tanquerey—De Justitia, n. 656-658).

Battle Hymn

In view of the fact that our Baptist and Methodist brethren are so excited these days about Myron C. Taylor's presence at the Vatican, and have devoted the major part of several conventions to stirring denunciations of his mission, we have prepared a hymn suitable for unison singing at such affairs, which we offer them free of charge. It can be sung to the melody of **Onward Christian Soldiers:**

Onward Christian Soldiers,
Marching as to war,
Myron Taylor's mission
Makes us good and sore!
Lift your voices, let them sound,
Rise up, every man
Write to Congress, we must foil the
Scheming Vatican.
Chorus:
Onward Christian soldiers,
Shake your fist at Rome,
Shout it all together:
Taylor must come home!

The Codification of Canon Law

For years, five thousand clergymen in every civilized country collaborated under oath of secrecy. The loyalty and abnegation of the priests was such that the whole work cost the Church fifty thousand lire, or what at that time was roughly five thousand dollars, for unavoidable office expenses and postage. Not one of the collaborators received a penny for his labor!

How to Tell a Communist

"I can't prove you are a communist," said Emil Mazey, "but when I see a bird that quacks like a duck, walks like a duck, has feathers and webbed feet and associates with ducks, I'm certainly going to assume that he is a duck."

Cries of "Quack! Quack!" now greet fellow-travelers in Detroit labor circles.

2 NEW MESSENGER AIDS

*a teacher's handbook for the Confraternity Editions

*monthly study guides for the School Editions

3 *School* Editions: current affairs, supplementary reading. 3 *Confraternity* Editions: religious instruction for public-school children.

Our Lady of Fatima. The story of the apparition in booklet form. 15¢ ea. 20% discount on 100 or more. Wall chart (2′ x 3′) in color. $2.00. 20% discount to religious.

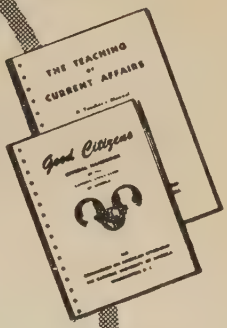
NEW WORKBOOKS IN RELIGION—8 color and project books for the elementary grades, prepared by the Mission Helpers of the Sacred Heart and the Maryknoll Sisters. 15¢ ea. Discount on quantity orders.

TREASURE CHEST—A 36-page picture magazine for wholesome recreational reading. Issued every 2 weeks. 4 pages added this year.

Teaching Religion with the Confraternity MESSENGERS is a new handbook prepared by the editors of the 3 *Confraternity* MESSENGERS — Msgr. Leon A. McNeill, Rev. George M. Dennerle, and Rev. Aloysius J. Heeg, S. J. If you are a subscriber, you will automatically receive a copy. Others may also receive the handbook without charge simply by writing for it. A detailed outline of the subject matter to be covered this year is also included.

Monthly Study Guides—Discontinued during the war as a paper conservation measure, the monthly study guides are back again this year as a part of the service of the *School* MESSENGERS. The guides give practical suggestions on getting the most out of the MESSENGERS as helpful classroom aids. There is no extra charge for the monthly study guides.

For Easier Teaching—Because they come every week, the MESSENGERS enjoy the advantages of timeliness, freshness—yet they are as carefully prepared as textbooks. Have you sent your trial order?



SOCIAL SCIENCE HANDBOOKS—*Good Citizens* tells how to organize a Civics Club. *The Teaching of Current Events* integrates current topics with formal studies. Both prepared by the Commission on American Citizenship, Catholic University. 10¢ ea.

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The Priesthood: A Learned Profession

M. Eugene Boylan, O.Cist.R.

The place of study in our lives

IN A former article, we pointed out that there were some things which a priest certainly ought to do, but which he probably would not do, unless he fixed a time for them in a planned programme. One of the most outstanding of these is clerical study. Even though in these articles we are primarily concerned with the spiritual life, yet we cannot omit a discussion of the duty of study, on account of its manifold relations with both the priest's apostolate and his own spiritual advancement.

It may seem unreasonable and impractical to suggest that a busy American priest should, or even can, set aside a regular period for study. His day is already overfull and there are many other things still clamoring to be done. Nevertheless we insist that there is a duty incumbent on every priest to study and that this duty is an urgent one, and in some ways especially urgent for the priest who is too busy to study.

First of all let us listen to the late Holy Father Pius XI. In his Encyclical on the Priesthood (20 XII 1935) he insists:

"The priest should have a full grasp of the Catholic teaching on faith and morals; he should know how to present it to others, and he should be able to give the reasons for the dogmas, laws, and observances of the Church of which he is minister . . . Therefore, it is necessary that the priest, even among the absorbing tasks of his charge, and even with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired in the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever-increasing knowledge and understanding of the sacred sciences. *Herein is the source of effective preaching and of influence over the souls of others.*"

These are weighty words. They come from the Vicar of Christ. They are not mere rhetoric. They must be taken literally. They are an apt commentary on Canon 129 of the Code. No priest dare set them aside as inapplicable to *his* particular case.

Continuing Study A Practical Need

It is true there are certain examinations that have to be faced. One must prepare for them. The less said about preparing for examinations the better. It is generally mere seasonal cramming, leaving little permanent residue. It leaves us far from

the "thorough grasp . . . the ever-increasing knowledge and understanding," of which the Pope speaks.

It is true that most of us read some reviews, but how many priests have ever even re-read the seminary course in dogma and moral after ordination? How often does it happen that, when a priest is asked a question on moral theology, he glibly answers as the only opinion what he was taught in the seminary, blandly and unjustly excluding another probable view, which would often make a great difference to some of his penitents? There is no science where the man of one book is such a public danger as in moral theology.

Every priest has to hear confessions. He has no right to deprive his penitents of the liberty that comes from lack of certain agreement among theologians. And even if one book were enough, no man can understand one book, or realize all the implications of an unobtrusive adjective or qualifying phrase, if he has read no other book on the same subject.

Theological principles are standard. But in the application of them, each theologian, however shrewd, is liable to be influenced by the particular type of persons and circumstances of which he has experience.

An Italian theologian writing in Naples would probably have views of the excitability of human nature quite different from those of a Swedish theologian living near the Arctic circle. If that is kept in mind, the need for a second author in moral theology may be more evident. Even in dogma, despite its serene remoteness from the varieties of human temperament, a second author can be almost a revelation. One will suddenly realize that there are difficulties in the question which our seminary author never dealt with. New arguments, new points of view, new light, are the result of going to another author.

Even apart from the benefit of plurality, there is the undeniable fact that no man can start "digesting" his four years' course in theology until he has been over it. It is only then that he can begin to understand the synthesis, to see things as a whole. And until he sees things as a whole, he cannot be a theologian.

We Must Be "Healthily Modern"

To brush up, to review, to digest, and to expand our theological learning would seem work enough. But the Holy Father is not satisfied with that. He continues:

"Yet more is required. The dignity of the office he holds, and the maintenance of a becoming respect and esteem among the people, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This

is to say that he must be healthily modern . . ."

Then the Holy Father encourages those whose tastes and special gifts draw them to specialize in a particular branch of science or art. He tells them that "they do not thereby deny their clerical profession," and he continues, "Among the rest of the clergy, none should remain content with a standard of learning or culture which sufficed, perhaps, in other times; they must try to attain—or, rather, they must actually attain —a higher standard of general education and of learning. It must be broader and more complete; and it must correspond to the generally higher level and wider scope of modern education as compared with the past."

And lest someone should cite the Cure of Ars and say that holiness is enough, he explains that Our Lord chose the saintly Cure so "that all might learn, if there be a choice, to prize holiness more than learning; not to place more trust in human than in divine means." But it is merely a question of perspective, for he adds: "In the natural order, divine miracles suspend for a moment the effect of physical laws, but do not revoke them. So, too, the case of these Saints, real living miracles in whom high sanctity made up for all the rest, does not make the lesson we have been teaching any the less true or necessary."

Thus the Holy Father. And so if the Reverend Reader is a "real living miracle in whom high sanctity makes up for all the rest"—what we have to say about study does not apply to *him;* but if he is not quite so holy as all that, the obligation to study remains for him as laid down by Canon Law and by the Holy Father, Pius XI.

"Higher Study" In the Rectory

Many priests will wonder what "higher study" has got to do with their ministry to their particular parochial congregation. Common sense and experience tell them that their sermons and instructions must be as simple as possible. The finer points of thought or of style would be worse than useless in their pulpits. But even where their congregations are just ordinary, one must remember that it is the reserve of strength that gives force to the blow. The presentation of a simple outline of the faith demands wide knowledge and understanding of it. Even when talking to the *rudes,* our training and reading will — if properly used—be an asset to us.

But there are few parishes where there are not at least some men of intelligence, some people who read, some people who think. Wherever men congregate, religious topics sooner or later come up for discussion, and the Catholic is often presented with many definite difficulties and problems. If his pastor is not a man of learning to whom is he to go for help?

Priests would often be very

disturbed, when they have parried a few awkward questions from young people because of their inability to answer them and their unwillingness to admit, if they could realize how clearly the young mind sees through them and how often the feeling is born in that mind that, after all, the Church is not quite all she says she is—the pillar and ground of truth.

A man of learning is always ready to admit the limits of his own knowledge. The man who is less wise does not even know his limitations. Such a man can do much damage to souls. His enquirers frequently see through his attempts to bluff them and may sometimes jump to a general conclusion of ecclesiastical ignorance from a particular example.

All will readily admit the difficulty in dealing with questions that require abstract philosophy or the wisdom of experience in the enquirer to make it possible for him to comprehend their solution. Yet bluffing or evasion is not the way to meet the difficulty. Far better — and more truly humble—to make a candid avowal of the position without attempting to be "patronizing," and then, perhaps, to suggest some reading which would help the enquirer, if not to solve his problem, at least to understand how much is involved in its solution.

But there are many difficulties which every priest should be able to handle, and no priest has a right to assume that there is no one in his parish who requires a solution for them. The thinking men are, of course, a small minority. Yet they cannot be overlooked. It is they who affect current thought and mould society. No priest dare confine his attention to the average middle of his parish. He must be prepared to deal with both extremes, even if it be only to send them to a specialist.

Understanding Is Necessary

In his efforts to equip himself, a priest must not be satisfied with mere knowledge as such. Understanding is required. Nowadays it is fairly easy to acquire a superficial acquaintance with the more obvious facts in many branches of knowledge; and—if one may judge from the popularity of digests—there is a keen appetite for such information. Such knowledge is not enough for a priest and it would be fatal for him to think so. He must read and reflect enough to make him keep his head above the flood of facts that is so common nowadays.

It may horrify the reader when we suggest that a return to philosophy is one way of avoiding that danger. Yet we would urge the priest not to overlook that branch of study, even if only to approach it through Ethics or Natural Theology, in both of which subjects some very fine books have recently come from the American press. However, that is rather a

personal suggestion. *Qui potest capere—capiat.*

Dogma—The Foundation of Devotion

One reason why theological study is so important for the priest, is because dogma is the only proper foundation for devotion. Without it we are mere sentimentalists, or even emotionalists. Our separated brethren supply many illustrations of what spirituality without dogma can become. The subject is too big to treat of here; we content ourselves with assuring the priest that any time given to the study and understanding of dogma will pay very rich dividends in his spiritual life, to say nothing of its effects in his preaching and direction to others.

But let us leave these sanctions and fall back upon the instructions of the Holy Father. These make it clear that it is the Will of God that a priest should study. He cannot then be true to his daily oblation of himself to God at Mass if he refuses to fulfill that obligation. This may seem a burden, but in reality it is a relief. For it means that no matter what opportunities of doing good a priest may have to pass over in order to comply with the law of the Church and the instructions of the Holy Father, he need not worry. He is doing something better. He is doing God's Will, and if his dispositions are right, by doing that he is in union with Christ —much more so than if he were engaged at any other task, however holy or apostolic. And union with Christ is the only way to bear fruit for God.

A Luxury Assured By Law

It is of utmost importance for every priest to realize this. And as we say it should be also a tremendous relief. Because, when a priest sits down to study, no matter how acutely he feels the call of souls in distress, he can assure himself that he is doing the very best thing that he can do to help them.

That is one reason why we are so insistent on appealing to the Holy Father's instructions in this matter. They assure the priest that is God's Will for him. Doing God's Will is the surest way to divine union—in fact, given the right dispositions, it may be said to be divine union. And no one who remembers Our Lord's address to His Apostles at the Last Supper can deny that divine union is the way par excellence to bear fruit for souls and for God.

No priest then, however busy he may be, need have any hesitation about setting some time apart for study. For some men, such work is congenial; but for many it can be rather tedious. The latter must remember that a priest is a man who has dedicated himself and his life completely to God, not merely when he undertook the office of the priesthood, but also each time he offers sacrifice to God. God has a right to determine how He shall be served. (That is the basis of our rejection of all

forms of non-Catholic worship.) And when He has indicated how He wishes a priest to serve Him, it would be a very false zeal which would induce a man to set aside God's wishes on the ground that he could serve Him better elsewhere.

Martyr's Legacy

St. Thomas More composed the following beautiful prayer shortly before his execution while he was a prisoner in the Tower of London:

Give me grace, O Lord:—
To set the world at naught.
To set my mind fast upon Thee.
To be content to be solitary.
Little by little utterly to cast off the world.
And rid my mind of all the business thereof.
Not to long to hear of any worldly things.
To humble and meek myself under the mighty hand of God;
To bewail my sins past.
Gladly to bear my Purgatory here;
To bear the Cross with Christ;
To have ever before mine eye my death that is ever at hand.
To pray for pardon before the Judge come.
Of worldly substance, friends, liberty, life
And all, to set the loss at right naught for the winning of Christ.

Jacob and Mother Shapiro

Poor Sisters, they do have their troubles! One of them, we don't recall whether it was while she was stationed in Kansas City or the Bronx, employed a Jewish boy to help her take care of the chapel, with trying results, as the boy knew not the sacredness of the things in the chapel. So, while giving him instructions, the Sister said: "Jacob, you must not wash your hands in the holy water font. You must not stack your brooms and mops in the confessional; and, for mercy's sake, stop calling me Mother Shapiro."

What's the Good Word

Like anybody else, the New York **Times** makes mistakes. A fortnight ago, it reported from Warsaw that the Mariavite Sect (a Polish offshoot of the Roman Catholic Church) "does not recognize the authority of the Pope and (its) clergy are not obliged to practice chastity." Last week the chaste **Times** coughed discreetly and admitted that "chastity" was not the right word: it should have been "celibacy."—**Time.**

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

Christ bids us preach the Gospel. Mark 16:15.

The Pope neglects the preaching of the Gospel for ceremonies, processions, incense, kneelings, gorgeous vestments, the Mass.

SMITH:

It certainly would not be a violation of charity to accuse Dallman of writing insincerely when he makes the above observation.

Whence did all the nations of Europe receive their faith if not from Catholic missionaries sent by the Pope to England, Ireland, Scotland, France, Germany, the Netherlands, the Scandinavian countries, Austria, Hungary, Poland, Yugoslavia, and even Russia?

In the year 1000 all the nations of Europe were Catholic, and how were they made Catholic if not by "the preaching of the gospel" by agents of the Catholic Church? On the other hand, the so-called "Evangelical Churches," which would mean "gospel - preaching churches" never converted a single nation. They did succeed, but only with the backing of the civil powers, in destroying the Catholic Faith in England, Germany, Switzerland, Holland, Scotland, Sweden, Norway, Denmark.

But in all these countries, the scene of operations of the sixteenth-century reformers, the only Church which has any life today is the Catholic Church. England is professedly Anglican, but there are more members of the Catholic Church in England than there are formally enrolled in the Anglican Church. The Church was completely suppressed in Germany, but today Lutheranism and its many offshoots have been stagnant during many years. Holland is again two-fifths Catholic.

The union of the Lutheran Church with the State in Norway, Sweden, Denmark, prevents even sufficient liberty to the Catholic Church to carry on, but there is no vigor or life even in the Lutheran Church in those countries under State protection and encouragement.

In fact, it is only in recent years that Protestant churches have become missionary, but they have never had the success in China or India or Africa that the Catholic Church has had. Hence the Catholic Church deserves, more than any, the title "Evangelical."

The field, which most Protestant missionaries are cultivating today is Latin America. They are more interested in destroying Catholicism in these countries than in establishing themselves there. They are meeting with a measure of success because all these countries lack

clergy and religious. Even if 2,000 people were assigned to every priest in South and Central America, they would need 40,000 more clergy, or as many more priests as serve in the United States. It is no wonder, therefore, that South America, taken as a whole, is only nominally Catholic, but the proportion of regular church-goers is, despite this fact, greater than that which obtains in the United States among Protestants. Hence it is a brazen untruth to say "The Pope *neglects the preaching of the Gospel* for ceremonies, processions, incense, kneelings, gorgeous vestments, the Mass."

If the Catholic Church employs ceremonies, which are natural if the body as well as the soul is to take part in worship, God Himself prescribed most minute ceremonies for every religious function in the Old Law. The Books of Exodus, Numbers and Leviticus detail these ceremonies.

Christ employed ceremonies in most of His miracles. Did he not cure the deaf and dumb man by putting His finger into his ears, and touching his tongue with spittle (Mark 7:33-34)? Did he not cure the blind man by making "clay of the spittle" (John 9:6)? Did He not "breathe" upon the Apostles (John 20:22)?

Catholics are not obligated to participate in "processions," but they are just as natural in rendering honor to God and His saints as is a civic procession to honor a local hero, or a political procession, by which it is common to honor a candidate for the presidency.

Incense is a symbol of prayer, and was used in connection with religious worship in the Old Law under orders from God Himself.

"Kneelings" are a symbol of reverence, humility, and we are told by St. Luke (22:41) that Christ "knelt" in prayer; He fell flat on the ground (Mark 14:35); He "raised His eyes to Heaven in giving thanks" (Mark 6:41).

"Gorgeous vestments" were also prescribed by God in the Old Law, and if they were important in religion then, they are not out of place in religion now. They are employed only in Eucharistic devotions, at the Mass, at Benediction of the Blessed Sacrament, and if Catholics really believe that Christ is actually present at both, the vestments worn by the priest could not possibly be too "gorgeous."

Yes, the Catholic Church has the Mass, which is the form of public worship obtaining among three-fourths of all Christians of the world today. Christ ordered the sacrifice which He instituted at the Last Supper, and to which the Church has given the name "Mass," to be offered "until I come." It is only in the Mass that Christ exercised His priesthood "according to the order of Melchisedec," only in the Mass that He is a "priest for-

ever." It is only in the Mass that the Gentiles have a "clean oblation" offered in every place as was prophesied by the Prophet Malachias (Chapter 14).

How can any Christian clergyman minimize the Mass when nothing is more outstanding in Christian history from the days of the Apostles than its central worship, referred to by practically all the early Fathers of the Church?

If Protestants claim close association with Christ "by taking Him as their personal Savior," how much closer is the association of Catholics, who not only do that same thing, but who, Sunday after Sunday, and, on the part of millions, day after day, assist at the renewal of the Last Supper Sacrifice "in commemoration of Him"?

If the Passion of Christ means much to the Protestant, how much more does it mean to the Catholic who not only recalls it, but participates in its fruits at least every Sunday? St. Cyprian of the third century (Epis 53: 17) writes: "The passion of the Lord is the sacrifice we offer." In fact this saint presents the doctrine of the Mass as clearly as any priest teaches it today. He calls it a true and complete sacrifice, containing an immolated Victim; that it is not only a commemoration of the Lord's passion, but is identical with that passion; that it is the Blood of Christ which is offered; that it symbolizes the communion of the people with Christ.

What did St. Paul mean when he said "We have an altar" (I Cor. 10:16-21) which distinguished the Christian from the pagan and Jewish sacrifice?

If Christ is the "one mediator between God and man," surely Catholics make use of Him more than others when they daily present Him to the Heavenly Father to mediate for them.

St. Irenaeus, who lived in the second century, writes: "The Church alone offers this pure oblation to the Creator" (Adv. Haer. 4:18).

Tertullian, in the same century, writes: "When you receive the body of the Lord, you place in security both the participation in the Sacrifice and the fulfillment of duty" (De Oratione, 19).

In the early centuries the Church had to combat many heresies, some of them, (like that of Arianism, which denied the very divinity of Christ) enduring for several centuries. But not once during the fifteen centuries prior to the Reformation did it deal with a heresy calling in question the institution of the Mass and its offering in "every place."

If all Christians had the Mass as their principal form of worship for fifteen centuries then, even according to a philosophical axiom, they were right; according to the theological axiom, enunciated by St. Augustine, they were even more right: "The *whole world* judges securely." If three-fourths of all Christians

today, including the Orthodox Church, outnumbering in members all Protestant religions taken together, then the minority must be in the wrong. From the fact that the Mass was abolished in some countries in the sixteenth century, chiefly because the loss of apostolic succession prevented the clergy of the new religions from offering it, it certainly is not to be inferred that it was not the chief form of worship of the Christians from the first century to the sixteenth.

If "possession is nine-tenths of the law," then the universal possession of the Mass by Christians for fifteen centuries shows the Mass to have been law from apostolic times.

The Catholic Church has always regarded it as her chief obligation to be "missionary." From her Master she received orders to "preach the gospel to every creature," to "make disciples of all nations." That mandate was immediately carried out. On the first Pentecost Peter addressed representatives of many nations, and baptized 3,000 of them. Before his death St. Paul was able to say that the faith had been preached throughout the world. He meant, of course, the little world now known as the "Near East" embracing Palestine, Syria, Asia Minor, Turkey, Egypt, other parts of North Africa, Greece, islands in the Mediterranean and Italy.

Tacitus, who lived at the time of St. Paul, speaks of the Christian community in Rome as "a great multitude." Tertullian, who lived in the early second century, speaks of the great number of Christians in Africa.

Before the year 300 the Faith was quite well established in Spain, and Christians were persecuted in Britain under Diocletian.

It would take too long to recite the story of the conversion of England, Ireland, France, Germany and the other countries of Europe, but in the year 1000 every nation of Europe was Catholic, and most of its kings and queens were saints.

The Mohammedans supplanted Catholics in much of the territory first evangelized, so that North and Central and South Africa are now mission territory, as are also India, China, Japan and some of the islands of the Pacific.

Before the late war conversions were being made at the rate of 150,000 a year in the Belgian Congo, and nearly as many people were converted in China.

As to "preaching the gospel," every priest is obligated to preach on the gospel at every Sunday Mass. If some five to ten Masses are offered on a single Sunday in a city church, it is preached that many times. The excerpts from the gospels used are the very ones used by the Lutherans, which shows that

the clergy in pre-Reformation days also used the same gospels.

The "ceremonies" used in the Catholic Church are not empty, but have the most intimate relationship to the worship or devotion. Catholics are not attracted to church at all by the ceremonies, but by the reality behind them.

"Funny" Question

The following story deserves wider circulation. It is told of Father Anthony La Berge, who is serving as chaplain of the various embassy Catholics in Moscow.

Making a trip to another city, Father La Berge found himself in a compartment with three women, who quickly identified themselves as ardent Communists, and began to heckle the priest. "Do you really believe," they asked him, "that the Pope is infallible?"

"In matters of faith and morals, I certainly do believe it."

Whereupon there was much laughter on the part of the Communists. The priest waited until they were silent, then he said:

"Now I'll ask you a question, and be very careful how you answer it. Do you believe Stalin is infallible?"

No answer was forthcoming, and there was no further conversation.—**The Liguorian.**

Once Prime Minister of China, Dom Peter Celestine Lu Cheng-hsiang, O.S.B., has returned, twenty years later, as her first Chinese Abbot. Born in Shanghai in 1870, he married a Belgian Catholic, Berthe Bovy. After the death of his wife in 1926, he became a Benedictine monk. Twice Prime Minister and three times Foreign Minister of China, he is now Titular Abbot of St. Peter's in Ghent. Cardinal Tien urged him to return to China to contribute to the spread of the monastic ideal and help further the work of the Church in China.

Napoleon harbored a profound dislike for Cardinal Consalvi, one of the greatest Papal Secretaries of State, who invariably succeeded in undoing all that the French Emperor had obtained from the weak Pius VII. One day Consalvi was summoned by Napoleon.

"Do you know that I am capable of destroying your Church?" shouted the exasperated Corsican.

"Your Majesty," was Consalvi's humble reply, "not even we priests have achieved that in eighteen centuries!"—**The Vatican and the War,** by Camille Cianfarra.

Sermon Suggestions

For the month of October ✠ *J. F. Noll, D.D.*

Dispensations

OCTOBER 10

The many young people among Catholics who contract a marriage before the Justice of the Peace to please the non-Catholic party, or who even deny their faith by contracting it before a Protestant minister, seem not to realize how great is the tragedy of such an action, bound, in the long run, to blast his or her happiness even here on earth.

We say even here on earth, because such a person can hardly expect to save his or her soul if no marriage at all took place at that ceremony.

(1) When a Catholic is not married before a priest, who alone is delegated to administer Sacraments, he enters no marriage at all. The couple might just as well have begun to live together as husband and wife without going through any ceremony. God is the author of marriage, and, therefore, marriage has no other standing than what it has in His eyes—no matter how it might be regarded legally.

Because the Church realizes that in a country where the majority of the people are not Catholic—and in some communities there are very few Catholics—mixed marriages are bound to take place, she as a loving mother, uses the authority committed to her by Almighty God to grant that dispensation which makes a valid marriage between a Catholic and non-Catholic possible. But she still must insist that the marriage be witnessed by a Catholic priest.

If the non-Catholic entertains the notion that this is an intolerant attitude, he must be reminded that for fifteen centuries all Christians were married by priests, and that, if he holds that one religion is as good as another, he cannot conscientiously object to having his marriage witnessed by a Catholic clergyman. He violates no principle. He does not exclude himself from membership in his own church, and does not deprive himself of any spiritual advantages. The Catholic, on the other hand, incurs excommunication when he attempts marriage before a Protestant minister, and denies himself the right to receive the Sacraments all the while he lives in a state of grievous sin. Such a Catholic denies Christ, because he is convinced that his Church is the Church of Christ, founded in His blood. He has often heard Christ's threat, "He that will deny Me before men, him shall I deny before My Father Who is in Heaven."

(2) If one of the two is to yield to the other, the non-Catholic party, whose conscience is not disturbed by it, should yield to the Catholic. If the non-Catholic will not yield in this matter, even though he knows that he is giving great pain and grief to the one whom he wants as his wife, you can rest assured that he will not hesitate to pain and grieve her in many other ways later. If it be his parents who oppose the marriage more than he does, why should the Catholic girl hesitate less to grieve her parents? But the main thing to consider is that **God should not be**

grieved at a time when both want His blessing in the largest possible measure.

The Church grants a dispensation when the non-Catholic is unprepared at the time to become a Catholic provided there be some well grounded hope for his conversion later, and provided he be willing to sign an agreement that he will allow children who may be born of the marriage to be baptized and reared as Catholics.

If he be unprepared to become a Catholic even if he could see eye to eye with the Catholic party; and if he be unwilling to have children or to have them reared as Catholics, the dispensation may not be granted.

Before any marriage, even between two Catholics, can be validly performed, the priest must have assurance that both parties are free to marry, that they are not near blood relatives, that neither has been previously married and divorced with the former husband or wife still living. It is not the Catholic Church, but **God Himself Who** has declared that a second marriage is absolutely null and void if the husband or wife of a former valid union is still living.

(3) The Catholic who seeks a dispensation, therefore, should bring the non-Catholic party to the priest a considerable time before the marriage is to take place, in order that he may answer a number of questions before the priest, in order that he may be able to take several pre-nuptial instructions. If you should bring a non-Catholic friend to the priest to arrange for a marriage which you hope to have take place within a day or two you are likely to be greatly disappointed.

If you only knew how many people regret that they did not marry right you would not need this advice.

There are two types of dispensations granted for mixed marriages. The first is known as that of "mixed religion," which is sought in behalf of the one who was previously baptized. The second is granted if the non-Catholic was never baptized, or if the Baptism, upon investigation, was found to have been invalid. This dispensation is known as "disparity of cult." Since so many people were improperly baptized, the Church usually grants both dispensations, namely, that for "mixed religion" and that for "disparity of cult," to be sure the marriage will be valid and licit.

A different procedure is followed if one of the parties is a fallen-away or a non-practicing Catholic. All persons born of Catholic parents and baptized Catholics are considered Catholics by the Church, if they never formally abandoned it. If they do not intend to begin anew the practice of their religion, they are required to sign the same promises as non-Catholics. No dispensation for such a marriage is needed, although permission must be had from the Bishop.

Conclusion: Do not you parents want Jesus present at your child's wedding? Do not you young people want Heaven richly to bless your marriage? Your answer is certainly "yes." But if you do, you must heed the counsel of your Church.

Parents, of course, should know more than they often do about the person their child is courting, his background, his ideals, his temperament,

The Purpose of Marriage

OCTOBER 17

From the day that Almighty God, after marrying Adam and Eve, bade them "increase and multiply," it has been held—by Jews before Christ and by Christians until our own times—that "the primary purpose of marriage is the procreation and education of children"; and that its secondary purpose is "to furnish mutual assistance through the fusion of two lives, and to furnish a remedy for concupiscence."

(1) A childless marriage was regarded by God's people in the Old Law as the greatest human misfortune, because husband and wife shrank from the idea of entering Heaven alone. They craved the merit of sending many offspring, flesh of their flesh and bone of their bone to that place of everlasting bliss.

When there is a deliberate intention to prevent the marriage from becoming fruitful, husband and wife deny God, Who stands by to create a human soul, and they order Him to desist from His intention. It should be clear, therefore, that the deliberate prevention of conception, except by abstaining from the use of the marriage privilege, is a serious sin not only against God, but against nature.

Children are the bond uniting father and mother in mutual love, as the Holy Ghost Himself is the bond uniting the Eternal Father and His beloved Son.

Marriage has a lofty dignity and has far-reaching consequences, because Almighty God communicates to husband and wife a divine power which makes them co-creators with Him of human beings destined to live forever. When, through their influence, the beginnings of a human body are formed, God Himself creates an immortal soul to vivify it, and the being thus created, constituted of the body representing the very flesh and blood of its parents, and of the soul made after the image and likeness of God, is "only a little less than the angels," and, like the angels, is destined to everlasting joy with God throughout an endless eternity.

(2) In the seventh chapter of the Second Book of Machabees we have a classic example of the manner in which temporal interests, temporal conveniences, even temporal hardships, pains and sufferings should be cheerfully borne by parents because of the glory everlasting which they make it possible for their children to inherit. The story of the Machabee mother and her children is so interesting that you should read it in the Bible.

That Machabean mother and her seven children did suffer intensely, but the torments were all over within a day, and during the 2,000 years which have elapsed, they have been an ineffably happy family in Heaven, mother rejoicing over the bravery of her children, and children over that of their mother, and each glorifying God for having given them the opportunity to reach everlasting salvation, no matter what it had cost.

From all this it is not to be concluded that parents are obliged to have as many children as possible. The conclusion to be drawn is that they may not, either by the use of contraceptive devices or by placing the cause and deliberately

stopping the effect in some other way, prevent conception.

(3) Today the limitation of the family is advocated under what is called "Planned Parenthood." There would be nothing wrong in this if the "planning" consisted in the exercise of self-control, the best builder of strength of character. Those who have learned through many years to "crucify their flesh with its vices and concupiscences," (Gal. V, 24) "to chastise their body and bring it under subjection," (I Cor. IX, 27) should certainly be able to exercise self-control during that short period each month when the pregnancy which they would like to avoid would likely eventuate.

In nearly every country of Europe a premium or a bonus is given by the government to parents for every child after the fifth or sixth, while over here our government permits a campaign for the reduction of the size of the family, not because it is interested in the matter one way or the other, but because social agencies and even many non-Catholic churches are fostering birth-control measures.

If it were expedient to have smaller families in the nation—which it is not—the Catholic Church's position could not be different from what it is, because her position is that of Almighty God Himself. In that position she opposes the very theory which she is often falsely accused of defending, namely, "the end justifies the means."

From a national security viewpoint the English nations must grow in population or it will not be long until they can be easily conquered by non-English Europeans or Orientals. That is why Russia backs the birth-control movement in America.

Conclusion: No one who has a vivid realization of the destiny of every human being could consistently criticize mothers of large families, particularly if they are Christian mothers bent on rearing their children in the love and fear of God. Those who are so reared will be everlastingly grateful to the parents who, as God's instruments, helped bring them into existence. If death ended our entire career it would be natural for people to shirk whatever burden they could. But if death be only the gateway to bliss eternal it is that ultimate happy life that should more than compensate both mother and father for the hardship endured in rearing a fairly large family. Would they be grateful to their own parents if they had tried to prevent their own conception and birth?

What Does Saint Paul Mean?

OCTOBER 24

When St. Paul exhorts people to "marry in the Lord" he means that they should "marry in the Church."

Tertullian, who lived in the second century, in interpreting St. Paul's words, declares that Paul "is not advising, but strictly commanding."

(1) It is generally known among Catholics that their Bishops may grant a dispensation to effect a valid marriage between a Catholic and a non-Catholic, but it does not seem to be so commonly known that the Bishop has this power only by delegation from the Supreme Head of the Church.

The law forbidding marriages between Catholics and those who are not of that Faith is a universal law in the Church. Therefore it can be dispensed only by him who rules over the universal Church.

To make the relaxation of the law, when conditions warrant it, more practical, the Vicar of Christ delegates to Bishops, usually for a period of a few years at a time, the power to grant this dispensation.

On the other hand, the Bishop, being unfamiliar with the people for whom the dispensation is sought, must depend on the pastor of the Catholic party to pass judgment on the marriage in individual cases. The pastor, in turn must expect the greatest honesty and sincerity on the part of the applicant.

More frequently than not, there are two reasons alleged why the dispensation should be granted, namely, that the non-Catholic shows a disposition to take an interest in the faith, with probable conversion as a result; and that the Catholic party, weak in the faith, would possibly attempt marriage outside the Church.

(2) But is it not precisely because so many Catholics who wish to contract alliances with non-Catholics are weak, that there is a greater danger than there would otherwise be, of the Catholic becoming indifferent and raising his children in indifference?

A good Catholic, one to whom religion means more than life itself, one who fears that the blessing of God would not follow the marriage unless husband and wife, and later the entire family enjoyed God's favor, always does his or her utmost to interest the non-Catholic long before marriage. He or she will always talk "religion" early in courtship before giving any promise of marriage to the non-Catholic.

We reiterate what we have already mentioned several times, that the attitude of such a Catholic would not be evidence of narrowness, but of loyalty to God, of fidelity to his or her own conscience, of a sense of duty to the children who might eventuate from the marriage.

The responsibility of risking the loss of faith to the next generation, after its continuance through the ancestry of the Catholic over a period of one thousand years, is certainly a terrible one.

Let us suppose that because of a mixed marriage today the faith which had been in the family of the Catholic for centuries would not be practiced by the children, nor by their children, nor by their children's children for another 200 or 300 years—and the terrible responsibility certainly will be apparent.

(3) It is very true that some mixed-marriages turn out happily for husband and wife, and that the children are reared according to the Faith of the Catholic parent, but these cases are exceptional. They are quite naturally so, because God cannot condone indifference towards the religion which He brought to earth, and towards the Church which He calls His own bride; He cannot condone the inconsistency of a father who, while insisting on his children following the religion of the mother, is not himself interested in it.

St. Ambrose, who converted St. Augustine writes:

There can be scarcely anything more grave than a marriage with one who is an alien to the faith . . . And how can that be called a union, in which there is discord as to faith? (Eph. 19, A. D., Vigil).

St. Augustine, in defending the straight Catholic marriage before heretics of his time, writes:

These miserable people, believing in Christ, have their food at home in common, but the table of Christ they cannot have in common. Must we not weep at so often seeing the husband and wife vowing to each other in Christ to have their bodies faithfully united in one, whilst they rend the body of Christ through being attached to different communions? Great is the scandal, great the devil's triumph, great the ruin of souls (Eph. 23, n. 5).

Conclusion: Christ told the people of Jerusalem that they would be visited by a terrible catastrophe because they "did not know the things which were to their peace." He reminded them that He had shown greater interest in them than a mother does in her own child, but that they scorned it.

In a similar manner your Church could speak. She advises, counsels, warns people for their own good, but people call it "unnecessary meddling" in their affairs. Catholics should be grateful that they have a guide and counsellor so efficient, and young people, as soon as they become serious in their courtship, should bring their "boy" or "girl" friend to the priest so that he (she) may make his acquaintance.

No Court May Dissolve a Valid Marriage

OCTOBER 31

We have seen how sacred Christian marriage was intended to be, yet how lightly it has come to be regarded by our generation. We have pointed out that Almighty God Himself Who sealed the first marriage contract declared it to be indissoluble; that His Divine Son Who came to be mankind's Teacher left no room for people even to doubt its indissolubility.

(1) We have quoted the Evangelists and St. Paul, who report Christ's characterization of a remarriage following divorce as "adultery."

The law of God is expressed by the Church (Canon 1118) in these words:

A valid marriage, ratified and consummated, can be dissolved by no human power, and by no other cause than death.

Although the Church permits **separation** for a just and serious cause, it cannot grant the right to those validly married to remarry, because God Himself forbids it. The Church recognizes as a valid and serious cause for a separation, but not for a new marriage, unfaithfulness on the part of one of the spouses, unless the other spouse consented to the crime, was responsible for it or condoned it, or committed the same crime.

The noted Protestant historian Lecky, reviewing the marriage and divorce problem that obtained in

the old Roman Empire, claimed that divorce finally destroyed that great Empire, which ruled over practically two-thirds of the then populated world. There is absolutely nothing left of that once great nation.

(2) There is no record of divorce being granted to anybody in Christian countries from the time of Christ until the sixteenth century, and even after that time they were of very rare occurrence. A civil marriage was unheard of among Christians until after the "Reformation," and not until the French Revolution was marriage held to be a civil contract. There are still countries in which there is no such thing as a divorce law.

It was your Church which changed completely the status of woman, which elevated her to the same rank and dignity enjoyed by man; which protected her, which made her a partner in marriage, a partner in her husband's goods, which compelled her husband to be true to her throughout life, which took account of the rights and security of their children, which gave to the family a sacred character and, therefore, to society its unity and stability.

The world would probably be engulfed in barbarism to-day, if indeed the European population had not become extinct before America was discovered, if the Christian Church had not saved it.

If no one may marry a divorcee, then no one is permitted to carry on a courtship with a divorcee—because no one may keep regular company with one whom he or she is not permitted to marry. Because young divorcees are so numerous, Catholic youths are likely to meet them in social life without suspecting that they had once been married. It is, therefore, important that, before any Catholic young man or lady gives encouragement to a stranger, he or she elicit from him or her a statement on his or her freedom to marry. It seems impossible to believe that any Catholic, realizing the consequences of marrying a divorcee, should even dream of it, because such a marriage would be no marriage at all before God; in fact, in the very words of Christ and His apostles it would be an adulterous union.

(3) Marriage is a serious affair and, therefore, youths should proceed cautiously, pray and seek guidance, live religiously and morally, in order to be worthy of the blessing of Heaven needed to make them happy.

You have heard of some people being permitted to contract a second marriage during the lifetime of the spouse to a first marriage; but you judge wrongly if you assume that that first marriage was actually valid in the eyes of God. Because of an impediment to a valid marriage the first contract was null and void, and what you would call the second marriage is actually the first true marriage.

Holy Scripture justifies remarriage only in one instance. It is the dissolution of a natural contract (not Sacramental) between two unbaptized people, one of whom later embraces the faith and the other refuses to live peacefully with him or her on that account. Becoming separated, the convert is permitted to contract marriage with a member of God's Church if his or her former spouse refuses to return to him or her. This is called the **Pauline Privilege.**

You have also heard the Catholic Church charged with permitting a second marriage to rich people who

were willing to pay well for a dispensation, but you heard a wicked libel. You hardly need to be told that all of England could have been saved to the Faith if the Pope had granted permission to Henry VIII to remarry. He surely would have paid any price. But the Church refused even him, as she was obliged to do.

Upon appeal to Rome there are far more marriages declared null in favor of the poor than of the rich. But understand correctly that no dispensation was granted for a second marriage, that rather the first contract was proved to be null or invalid whereupon the so-called second marriage became the first.

Conclusion: You sometimes read that there is one scriptural reason for divorce and remarriage, but there is not. Unfaithfulness of one of the spouses is mentioned as a reason for justifying a "separation," but not an absolute divorce with the privilege of remarrying, because Christ was careful to say (Matt. V, 32) that if one of the parties separated contracted a new marriage it would be an adulterous union. Become better acquainted with the laws of God and His Church relating to marriage.

Why Some Catholics Fail to Convert Their Marriage Partner

NOVEMBER 7

The Catholic who keeps company with a non-Catholic but who hesitates to speak to him about taking instructions in the Catholic religion, is either unpardonably timid or lacks the conviction that there is only one religion in this world in which God Himself has a big interest. That religion is yours—the religion founded by Christ Himself during three years of daily instruction of His self-chosen apostles, who were to spread it over the earth.

(1) To that religion Christ gave His very self, and promised to be with it "all days even unto the consummation of the world." To it He sent the Holy Spirit, Who would abide with it forever, and keep it in truth; He committed to it such divine helps as, according to St. Paul, astonished the very angels in Heaven—the Sacraments capable of conferring divine life, preserving it and restoring it; He committed to it the perpetuation of the Sacrifice of Calvary, in which in nearly every place on earth, at every hour of the day, Christ continues to be the Victim and the dispenser of His merits to individual souls.

No other Church has any of these things. The only Sacrament others have is Baptism, and that does not make any person a Protestant, because it was instituted to make people Catholic.

Every Protestant boasts of his Bible, but you should surely know that his church got even that from us. But it did not get with the Bible a Supreme Court which is able to interpret it accurately.

(2) Very many Catholics excuse themselves for not talking religion to their non-Catholic friends before marriage, on the grounds that "a person should not become a Catholic just to get married." We do not ask people to become Catholics "just to get married." We ask them to examine the Church's claims and see whether they cannot believe in the religion of their

Catholic partner, so that both may be able to believe alike, to serve God alike, to rear their children alike, and win God's blessing on a united home.

Experience confirms what Christ so emphatically affirmed, namely that "a house divided against itself cannot stand."

It is very true that your non-Catholic friend may be prejudiced, but do you wish to have a husband or wife, all through life, who is prejudiced against your religion or that of your children? If he be prejudiced, is not that a clear reason why you should have him take a course of instructions with an open mind? Does it not seem reasonable that he should wish to know something about the religion of the one he intends to marry, and a great deal about the religion in which he must agree to bring up his children?

Not having any religion of his own, or not knowing definitely what must be believed or done for salvation (even though he belongs to some church) he may show a lack of interest in your religion, but you can be absolutely sure that if he will approach religious instruction with a desire to become informed, he can easily be convinced. Even during instructions he will agree that you are asking him to do the right thing, and will probably be very grateful to you all through life for it.

You could tell your non-Catholic friend that in requesting him to come to the parish priest for instruction you have no thought of "forcing" your Faith on him; that the priest would not even receive him into the Church unless he could honestly say that he is convinced of the truth of the Catholic religion and wants to become a member. Some non-Catholics have, only to please their intended partners, agreed to take instructions without having their heart in the same, without even learning the essential difference there is between the Catholic Church and other religions. But you should tell your non-Catholic friend that you want him to be serious; that you would like to have him even propose objections he has heard against the Catholic Faith.

(3) Before taking him to the priest you could supply him with some Catholic book containing observations on courtship and marriage, and, of course, you should let him see from your own special interest in your religion that it means a great deal to you.

You must never forget that the devil is intensely interested in involving you in an unhappy marriage, and that he will never tire of trying his best to make you timid, to induce you to grow a little more careless about prayer and about the Sacraments during courtship than previously in your life.

Usually your non-Catholic friend becomes interested in the things in which you are interested. In fact, if he sees that your religion means much to you, he would be greatly surprised if you did not ask him to begin to learn something about it.

Conclusion: If you live your Catholic ideals, it will be easier to convert him, for he will be glad to have a wife with such ideals, and will try to show her that he himself can live in accordance with them. Submerge your ideals and he will not be attracted to your religion. Why should he become a Catholic if your Church has not been able to do more for you than his has for him?

Book Reviews

The Mass of the Future, Gerald Ellard, S.J., Ph.D., Milwaukee, Bruce, 1948, pp xviii + 360, $4.00.

IN 1933 Father Ellard published a noted volume entitled **Christian Life and Worship**, which discussed the principles of Catholic corporate worship in the entire field of Sacrifice, Sacraments, Sacramentals and Corporate Prayer. One chapter of that book dealt with the Liturgical Movement which was later extended to book length in **Men at Work at Worship** (1940). This book contained a chapter on congregational participation in the Holy Sacrifice which, in turn, was extended to book length under the title **The Dialog Mass** (1942). These three books are, as it were, three stories of a house carried through from a foundation built upon Catholic corporate worship, active participation in the public worship of the Church by the people.

With the publication of **The Mass of the Future**, Father Ellard adds a fourth story to the structure of his edifice. It is a synthesis presenting a complete picture of the nature of Sacrifice from the time of Adam, the Sacrifice of the New Dispensation with the people's participation in the early centuries, the lapse of this participation through the middle centuries, and the new spirit in Catholic public worship, its European origins and American manifestations to date.

Father Ellard's interest in the liturgical revival arose a quarter of a century ago with the conviction that every Catholic should participate actively in the Holy Sacrifice of the Mass instead of being a mere spectator; according to the words of Pius X, in his **Motu proprio**, that the laity again be given a chance to take part in the Church's worship, because active participation in public worship is the foremost and indispensible font of the true Christian spirit. If the people do not take part actively in public worship, then they are cut off from an abundance of grace. This, of course, is contrary to the mind of the Church, that the people should lose any grace of God.

A logical pursuit of this ideal has been the life work of Father Ellard. He set out early to correct what has been lacking in lay participation in public worship. His works attest that his understanding of the liturgy, and its ramifications, has been both scholarly and complete. His contribution to the liturgical revival has been practical in that it has enlarged the layman's conception of his place in the priesthood of Christ and the necessity of the fullest participation in the life of the Church, Christ's Mystical Body. He continues his work.

The Mass of the Future is a study in religious psychology as it concerns lay participation in public worship through the centuries. Divided into three sections of twelve chapters each, the book discusses **The Mass of the Past, The Mass of the Present, The Mass of the Future.**

The first part deals with the nature of Sacrifice from the time of Adam and continues through with the Sacrifice of the New Dispensation, with special reference to the people's participation in Di-

vine worship up to the Council of Trent. This is a valuable historical document.—John J. McDonough.

The Loved One, by Evelyn Waugh, Little, Brown & Co., Boston, 1948, $2.50, pp. 164.

SINCE **Brideshead Revisited** broke upon an unsuspecting and undeserving world, thousands and possibly millions of people have been waiting somewhat impatiently for Evelyn Waugh to get on his horse and again fulfill the duty placed on him by his possession of a great talent. Since only Waugh can write the kind of stuff he does, the rest of us just had to wait around until he delivered. In the meantime, of course, some of us (who hadn't known about Waugh until then) were able to go on a Waugh binge, wallowing happily back through his first half-dozen books. It was almost as good as finding out that Frank Meriwell not only experienced two hundred other adventures but also had an equally adventurous brother and son.

However, while no one ever quite gets through the Meriwell boys, one does get through six pieces of Waugh. What joy, then, what huzzahs and deep, throaty chuckles when Mr. Waugh, complete with derby and cane and frightening expression, or lack of it, appeared on the front page of **The New York Times** Book Section and **The Loved One.** I for one, squeezed the book all the way home. Eager fingers fumbled with the ribbon and paper in which the girl had insisted on wrapping it. Then with a sigh I leaned back with page one before me. And, do you know, the whole thing fell kind of flat.

Oh, the new Waugh is the same old Waugh. Indeed (and this seems to delight some of the critics) he is, superficially at least, the same old, old Waugh, that is, the pre-Brideshead Waugh of short snappy satires that don't too openly get involved with God and our relations to Him. But Evelyn Waugh said after the publication of his great novel that he intended to go on writing about that relationship because it was the only thing worth writing about, and that is what he has done here, despite surface indications. True, he starts right field, and, as a matter of fact, never gets very far out of right field, but there is never any doubt that he is aiming at home plate. Edmund Wilson will probably not be pleased.

Waugh anticipated this book in a Life article written about a year ago on the subject of what Hollywood does with the body. Everybody has long known, of course, what Hollywood does with it while it is alive. Waugh's article concerned what Hollywood does with it when it is dead. Not to go too deeply into the matter here, the gist seems to be that it props it up on a divan with a pipe in its mouth and pretends that it's not dead at all. This propping up, pipe-fitting, and pretending has grown into big industry and Waugh has set about cutting it down to size.

If you read the article, you don't really have to read the book. There's not much more in it and not much better. Oh, this is typical Waugh, but slight Waugh. There is humor in it, good left-handed, face-turned-away, I-don't-even-know-I'm-doing-it humor, but not as much of it as in his earlier "slights."

Actually, I think that the funniest thing in the book is on its jacket. Some incredibly obtuse blurb-writer (or one who never read the book) tells us that inside we will find the "fierce, passionate and haunting love story of a young British poet named Dennis Barlow and a young American crematorium cosmetician named Aimee Thanatogenos."

The only accuracies in that are the names and occupations of said persons. Fierce, of course, is just an auxiliary adjective to make "passionate" sound more passionate; the idea is that they don't just leap at each other, they scream through the air like jet-propelled dive-bombers. Unfortunately (or fortunately for those who thought Waugh was a bit candid in **Brideshead**) they just don't. Sensation-seekers will close the book sadly. As for "haunting," the blurb-writer must have been thinking that this romance got started, bloomed, and died in a high-class cemetery. But even that was poor thinking, because this cemetery is so high-class that even ghoses aren't allowed. They remind people of death.

In fine, you like Waugh? Then surely you'll like this. You'll swallow it quickly and it won't leave much taste in your mouth, but you will find several spots in it that are just what you are looking for. It's sauntering Waugh (with a cane) but that's better than most people galloping, or even dive-bombing.—Thomas H. Flynn.

A Fire Was Lighted, Theodore Maynard, Milwaukee, Bruce, 1948, pp. 443, $3.50.

THE fire in question was lighted in the heart and soul of a red-headed woman who already flamed in character, but this was a different sort of fire. The woman was the youngest daughter and darling of Nathaniel Hawthorne, and the fire was the unquenchable flame of heroic charity, kindled when she ran into the helpless suffering of the cancerous poor in New York slums. She set to work, singlehanded, to do something about the intolerable situation; and her effort, since it was so plainly the work of God, prospered and grew into the community that still conducts it, though the foundress herself has gone to her reward, the Servants of Relief for Incurable Cancer. Rose Hawthorne Lathrop was past forty-five before she found her proper place and work in life; but what a work it was, and right royally did she take it in hand.

The volume might aptly enough have been titled "A Triumph of Failure," for it is distinctly an instance of the proverbial ability of God to write straight with crooked lines; the lines of Rose Hawthorne's life had run very crooked much of the time, and she was rather conspicuously a failure, and in more than one field. She had tried, being her father's daughter, to write, and she did not get past mediocrity. She tried to paint, with the same sorry result. She married, hastily and apparently unwisely, and found soon that she was radically unsuited for matrimony, with her husband or any other man.

She came into the Church, and very soon afterwards, left her husband permanently, and it is to be remarked, with the permission of the competent ecclesiasti-

cal authority. She tried to support herself thereafter, and made a failure at that, too, till she undertook to support others as well. She ran against helpless unconsidered suffering in the case of the cancerous poor, and she found her work at last. She set to work to do something about a situation that appeared to concern nobody very much; and as soon as she forgot herself, she found herself, and with noble and signal success. The next thirty years of her life, all of it to the day of her death, she gave to the work, attracting assistants one by one, offering them far less than Churchill's famous blood and sweat and tears, and was never again alone in the work.

The volume that tells her life-story here is far from being a literary masterpiece; but the wonder of it is that it got itself written at all, since the author had to dictate it from a sickbed. It is a good and competent workmanly job, however, and it does allow Mother Alphonsa, as she came to be called after the religious community took form with her as its mother superior, to paint her own picture to a large extent; and it is the picture of a remarkable woman, incontestably one of the great of the recent scene.

The author evidently is equipped with what is said to be a biographer's first requisite, namely, a whole-souled admiration and affection for his subject; and well he might feel that way; she was one of God's chosen, beyond a doubt. He spends a long time and a lot of space in depicting the Hawthorne family in Rose's youngest days, and that is a masterly picture. But he finally gets to grips with his subject when Rose found her place and work in life, and from there to the close, it is a veritable epic of heroic charity and reliance on God, on God's providence, to provide the necessary funds for the work; and, of course, He did! Mother Alphonsa started into the work when she had the grand sum of a dollar and a half to her name, it would seem; but it grew and prospered, with wise direction and self-sacrificing labor, assisted, one must recognize, by some high-class begging on Mother Alphonsa's part.

The reader finds one section disappointing, to a degree, at least this one does, namely, the account of the conversion of George Parsons Lathrop and his wife, Rose Hawthorne. That appears to be hastily slurred over, though Maynard does take time out to say that it appears to have been Lathrop and not his wife who took the first initiative toward the Faith.

It certainly was a vital thing in her life, the crucial point in it, along with others like the love she had for her father and, too, the death of her baby. But it is not explained here; and the reader therefore just must take it for granted. Lathrop himself, soon after, took occasion from some of the journalistic comment on the event, to proclaim the fact that he and his wife had entered the Catholic Church because they had found out that it was the right thing to do—which is undoubtedly true enough, but hardly explanatory. But it was done, anyway, for reasons that must have seemed good to them both then; and Rose was on her way toward her life's great purpose.—F. J. Mueller.

Continued from page 726

gust **Pageant** in which an anonymous physician estimates that in sixteen years he has aborted 13,844 babies.

Early last spring, Fr. Bonaventure of New York's Catholic Information Society had asked us to do a pamphlet on the subject of abortion, but we had recoiled from the proposition as being a little too obvious—something like writing against kidnapping or incest. It appears now that Fr. Bonaventure wasn't far wrong in sizing things up.

Another article in that same magazine suggests that faith is a matter of mass hypnosis. This is an idea that holds us fascinated. We hypnotize the people, the Bishops hypnotize us, and the Holy Father hypnotizes them—but who hypnotizes him?

The Newman Bookshop

A PRIEST-FRIEND of ours in an out of the way place needed information on a point of justice. So he wrote to the Newman Bookshop and ordered sets of Aertnys-Damen, Noldin-Schmidt, Genicot-Salsmans, Vermeersch, Pruemmer, and Merkelbach—seventeen volumes in all; and he had them back from Westminster by return mail, all of them the last word, all published since 1940. His bill came to something over $80.

We wonder, now, if there's another bookshop in the country that could duplicate Newman's feat. How many shops stock theology in such profusion that one can just walk in, so to speak, and pick up a complete set of practically any standard author? If there are any others, we'll be glad to publicize them . . .

'Converts to Catholicity'

WE are visited occasionally by a Mr. V. G. Fullman, a convert, of Latrobe, Pennsylvania, who —not content with having given a son to the Order of St. Benedict —is anxious to make his own personal contribution toward our mission effort.

The Gospel is still "News" to him. He is still excited over his discovery of the true Church—but a little dismayed at the apathy and inertia of the cradle-Catholics around him. In search of kindred souls, he asked his pastor for a list of the converts in his parish and began organizing a little fraternity of "Converts to Catholicity."

It isn't much of a society, really. They just meet every once in a while and cook up schemes for increasing their membership.

For instance, they are forever inserting classified ads in the local paper, calling attention not only to various Catholic radio programs but also to anything that appears in the secular magazines favoring the Faith.

This naturally makes the local ministers nervous, since they are anxious to preserve at least the status-quo as far as their church membership goes. And this uneasiness communicates itself to the members of their congregations who, in turn, transmit it to the Catholics, some of whom become nervous in their own turn and wish the "Converts to Catholicity" would "lay off." But they don't. . .

Another of their activities is the sedulous writing of letters to

magazines and newspaper editors who pull boners about the Faith in their publications.

But what interests us most is a form the Converts have, listing the titles of about 50 pamphlets. Catholics are asked to fill in the name and address of anyone who could benefit by one or another of these pamphlets. The Converts then mail out the pamphlet requested, in a plain sealed envelope at their own expense.

A stack of these forms is always on hand in the church vestibule, and every now and then we understand that the Converts slide one into each copy of **Our Sunday Visitor** before the papers are placed on sale.

Anyone wanting samples of the form or further information about the work should address Converts to Catholicity, P. O. Box 61, Latrobe, Pennsylvania.

Correspondence

Our September Editorial

Editor:

THANK you for the timely editorial, "The Conversion of Russia," in your September issue. As director of a Society whose sole aim is to fulfill Our Lady of Fatima's request for prayer and penance and devotion to her Immaculate Heart, I have been carrying on a wide correspondence in connection with the First Saturday devotion.

Would it be out of place to state, not in criticism but as a fact, that of the thousands of letters the Reparation Society receives from all over the world, the majority of them come from the laity? Of course the laity outnumber the clergy. Still, the laity will at times complain of the apathy of their spiritual leaders in regard to the message of Fatima. In some instances they have waited and prayed patiently for months to obtain pastoral sanction for public First Saturday devotions. One is given the impression that Catholic pulpits which resound with the message of the Immaculate Heart as the Hope of the World are not too numerous.

Any of your reverend readers who are interested in the Five-Year Plan of Prayer and Penance for the Conversion of Russia and World Peace (which has been accorded Papal commendation) will receive a sample of this leaflet. About a half million copies of it have been printed in four lang-

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John Ryan, S.J.
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'To Our Lady'

Editor:

FATHER M. Eugene Boylan's article in the September issue of **The Priest** was well done, but there was one defect—he did not mention just where to write for copies of our Holy Founder's works, **True Devotion To The Blessed Virgin** and **The Secret Of Mary.** We are the publishers of both the book and the pamphlet here in this country. **True Devotion To The Blessed Virgin** sells at $1.50 a copy ($1.35 to priests) and **The Secret Of Mary** at 15c a copy, with a large discount on quantity orders.

If you can pass on this information to your readers, it will be of help to both them and you, since you will undoubtedly receive inquiries about the publishers of St. Louis De Montfort's works. Note that his name is St. Louis De Montfort, not St. Grignion De Montfort, as Father Eugene calls him.

Very sincerely yours in Our Lady,

Eugene J. Moynihan, S.M.M.
The Montfort Fathers
Port Jefferson, New York

Corrections

Editor:

THE September **Priest** just turned up, looking very handsome as usual. But I think the reviewer who did **Sacramental Way** was a bit unlucky!

There is an index of authors in the book, listed on the contents page. Among the contributors are Rev. Godfrey Diekmann, O.S.B., Rev. Gerald Ellard, S.J., Very Rev. Martin Hellriegel, Rt. Rev. Msgr. Reynold Hillenbrand, Rt. Rev. Msgr. Luigi Ligutti, Dom Luigi Sturzo.

Actually, you see, the papers are not anonymous.

Yours sincerely,
Marigold Hunt
Sheed & Ward
New York

Editor:

I HOPED that someone else would notice an error in the issue for July on page 532. Since I did not see any correction in the August issue I am making bold to call it to your attention.

At the top of the second column on page 532, you give a quotation as Romans 2:30. I find only 29 verses in that chapter.

Faithfully yours,
Daniel J. Hughes
Dover Plains
New York

Welcomes 'Julie'

Editor:

I AM glad that "Julie" is back from vacation. May she always stay with us! Don't let a few "sour apples" keep her out of the publication.

Correspondence

Fr. E. Boylan's articles alone make my subscription to The Priest worthwhile.

J. R. C.
Louisville, Kentucky

"Rough Diamonds" of the "Old School"

Editor:

THE account of Joe's funeral in your April issue, and Claire Luce's frightening story in May, reminded me of another similar incident.

Dan had an idea that he must bring his non-Catholic fiancee in from the country and introduce her to his city pastor before their marriage. Dan meant well, but he was always sorry.

"What religion do you follow?" the city pastor growled.

"The Methodist religion," she answered politely.

"Might as well follow a garbage wagon," quoth the shepherd of souls.

The young lady wasn't such a hick. She got to her feet and said, very determinedly,

"Well, my parents and family have been following that religion for many years, and I intend to follow it, too."

And she has. The uncharitable remark has made her even more fervent in following it: taking up Bible classes, teaching Sunday school, and getting actively into a religion she would easily have abandoned had she met a true pastor of souls.

Dan's relatives were apologetic and not a little ashamed.

"He's one of the old school. . . . a rough diamond," they explained; but one of them—I, just beginning my studies for the priesthood —

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Correspondence

wondered if the old school was Christ's school, and why a diamond need be rough.

Who or what is to blame for the similar instances which crop up today with such maddening insistence: the case of the pastor who refused confirmation to a mental defective because of inability to make a confession, thereby turning an entire family away from the church. Maybe a poor foundation in Latin is to blame, because alter Christus is evidently being translated: "Christ must be altered"; or if they went so far as to find "other Christ," perhaps they interpret that as having the significance that a priest today must be other than Christ was.

Even to write about such men in **The Priest** is, I suppose, a vain effort, since men of the o. s., or the r. d.'s would not be seen browsing in such modernity or chiseled perfection.

"By fasting and prayer" then—fasting from such ways ourselves, and praying that the others may soften a little before eternal atrophy sets in.

Prayerfully,
J. B. M.

On Writing to Editors

Editor:

AN article entitled "Free Space Available," appearing in **The Priest** several months ago, captured my attention. The author, a parish priest in a small town, modestly related some of his experiences as defender of the Church in the columns of the local newspapers. His primary purpose in writing was to inspire others to follow his example. The door of opportunity stands open, he said,

and the sad fact is that the purveyors of neo-paganism are taking advantage of the occasion.

My aim in typing these few lines is the same as that of my confrere mentioned above. Some years ago, after reading articles in **The Homiletic and Pastoral Review** and **America**, I was moved to take the cover off my typewriter. At first my efforts were halting and desultory. Realizing the need of training in the art or business of writing, I enrolled in a correspondence course at a well-known university. That lasted for one year during which time I kept myself busy writing and re-writing weekly assignments and then seeing them torn apart by my stony-hearted instructor. It was all to the good, however, as I learned several important points, especially in the matter of simplicity, conciseness, and euphony. It was splendid discipline and I thoroughly enjoyed it.

At the end of twelve months I felt more qualified to take up the hobby of writing in earnest. As pastor in a quiet, lovely New England village I had plenty of time on my hands. Both dailies in a nearby city open their columns to readers' editorials and, having observed occasional, unanswered attacks on the Church by ignorant or malicious writers, I promptly decided to go after their scalps. The constant sniping at Franco, later on, annoyed me. I proceeded to show another side of the Spanish picture made familiar to me by Irish and English Catholic periodicals. Hayes' book at a later date, **Wartime Mission to Spain**, passed over by large segments of the press, also proved helpful. I

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did not hesitate to challenge the editors themselves for ignoring Franco's part in saving Christian civilization. Reading their rantings about democracy, I suggested that we try a little more of it here, especially with the Negroes, and let Spain work out her own salvation without interference from us. Having lived in a Latin land for six years I was not slow to point out that the Grand Orient's influence was anything but good in Spain and in other countries.

It Was a Novelty

Did my articles attract attention? Since my name is not going to appear above or below this letter, I feel free to use the perpendicular pronoun with impunity. Yes, considerable interest was evoked by my epistolary efforts. I hasten to add, however, that this was not due to any particular skill in presentation but to the novelty of it all. Nobody had troubled to do it before, at least with any regularity. I had the Catholic field all to myself, I regret to say.

It was not long before I learned that Catholics were delighted to see their viewpoint presented and also defended, if need be; I have reasons, too, for thinking that some fair-minded non-Catholics were interested. Further proof of the attention these letters stirred up is found in the fact that occasionally I have received ananymous, scurrilous circulars and pamphlets written a la KKK. This cheap stuff received from correspondents was forwarded to me by the editors since my real name and identity are not known to the general public. And, believe it or not, some of my brother priests even congratulated me, more especially

when we met by chance. Once the Bishop sent me a letter in which he made favorable reference to this work of publicity. I might yet become a Domestic Prelate. Who knows? Who cares? I don't.

As I pursued my work, the memory of a remark by the late convert clergyman, Frederick Kinsman, was in my mind. One-third of our fellow citizens hate the Church, he said, one-third are indifferent, and one-third are well-disposed. Then, of course, there are Catholics whose sole Bible is the daily secular paper; many of them never see or read a Catholic journal. Can we reach some of these? I think so—via the people's forum.

To repeat a trite remark, here is a field too long neglected. Many priests have the time to take up this work. All of them certainly have the educational background. Some training is helpful but not absolutely necessary. Experience shows that letters to the editor should be brief, not more than 300 words ordinarily, courteous, couched in simple language, and to the point in thought. Their composition will naturally require some perspiration in writing and rewriting before they are whipped into final shape. Facility and felicity of expression will increase with practice as in any other line of work.

Last but not least, there is a human, natural compensation in seeing your brain-child in print. More than that, there is a supernatural consolation, the result of explaining and defending the Church to your neighbor sitting in

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darkness and the shadow of death. Go to it, brother in Christ, start right now throwing some epistolary javelins for Him and His Church.

Parochus Senescens

Appeal

Editor:

About a year ago I was sent back to my native America to seek help for our missions in Uganda, East Africa, and although a goodly number of the clergy and the laity have already responded kindly and generously to our cause, we are still in need of many things and of funds, too. Let me tell you a little about Uganda.

It is situated on the Equator in East Africa at the source of the River Nile which has its rise in Lake Victoria, Nyanza, eight hundred miles from the East Coast. Mombasa is our port. The early missionaries used to walk the eight hundred miles but since 1903 a railroad has been available, first for a portion, and now for the entire journey to Kampala, Uganda. The trains run twice weekly taking two days and two nights on the journey.

In Uganda the climate is fairly equable; it is always hot. Every day the sun rises at six o'clock and sets at six each evening. By six-thirty it is entirely dark. We have a rainy and a dry season but never any cold weather.

Wild animals are numerous, especially leopards, lions, elephants, hyenas, buffalo, etc. Snakes also are everywhere, visit us frequently in our convents and have even been found in our beds when we go to occupy them at night. The copper-headed cobra is one of the species, also black mamba. We also have python and that is worshipped by the Bosoga Tribe. The Nile and the Lake abound in crocodile and hippopotami causing such danger to life that we may not even go out in a canoe except in the discharge of our duties.

Malaria is prevalent which often results in black-water fever, so often fatal. There also prevail plague, sleeping sickness, leprosy and many other diseases. We, the Franciscan Sisters of Uganda, have twenty-four stations scattered throughout the jungle which contain in every one schools and hospitals. We also have training schools for African teachers and nurses. We conduct, as well, two orphanages and leper asylums in which we nurse and care for as many as we can of the thirty thousand odd lepers of Uganda. There is also a flourishing community of African Sisters trained by us and considered our greatest achievement in that country of superstitious practices, devil worship, etc.

In the whole of Uganda there are about three and one-half million people. In our Vicariate in charge of the Mill Hill Fathers we have about twelve thousand converts each year. The first converts in Uganda were burnt alive for the Faith by their pagan king in 1886 and beatified in 1920.

We have no refrigeration of any kind there in that hot country and I have been so hoping that I could take back at least one refrigerator, but none have I been offered yet. We need the type run on paraffin oil as electricity has not yet reached us in our jungle stations. A re-

frigerator would be a veritable God-send. For instance, we must boil the milk as soon as we receive it from our African supplier, then in the morning and again in the afternoon and even so it often sours before the following morning's breakfast. Meat also must be cooked thoroughly as soon as it is supplied and again cooked through and through thoroughly each day and then it may last three days or so. It comes to us once weekly from Kinga Colony, four hundred miles from us.

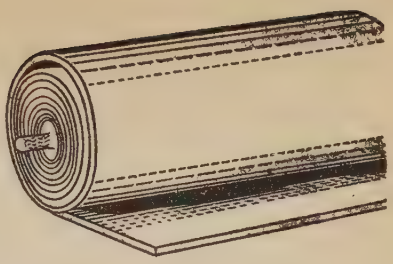
But above all are needed funds to rebuild in more durable material the stations. The primitive buildings which have long since been riddled by termites and destroyed by the weather must be rebuilt. Also, new stations must be built in the jungle where the Africans need us and are still waiting for us.

Yours very respectfully and hopefully,
Sister M. Annunciata, O.S.F.
Mercy Hospital
Pride and Locust Streets
Pittsburgh, Pennsylvania

Letter from Germany

His Excellency, Bishop A. J. Muench, Apostolic Visitator in Germany, has forwarded the following testimony of gratitude from a German priest.

THE Caritasverband Goerlitz-Cottbus handed over to me a precious CARE parcel from Your Excellency. I take this occasion to offer my sincerest thanks. May God reward you with His eternal blessings as well as those benefactors who do so much good to us. It goes without saying that we remember our benefactors in Holy Sacrifice and Office.



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Correspondence

How welcome and needed this gift is, will be seen from the following account regarding my flock.

In 1942 I took over a difficult diaspora parish. Amidst the eager work of reconstruction I was arrested by the Gestapo and imprisoned from July 23, 1942 until June 13, 1943 on the charge that I drew the attention of the people to the Vatican broadcasts, and in particular to the blessing "urbi et orbi" from the pulpit. Having been released from prison, new heavy tasks awaited me which up to now give me only six hours of sleep. Frequently I sleep only three or four hours.

The parish covers the area near the railroad line between Koenigswusterhausen and Vetschau (Cottbus-Berlin). It comprises almost 200 villages. At the beginning I was alone in spite of urgent requests to the Archiepiscopal Ordinariate for help. When I worked in the refugee camps during the high-tide of the refugee movements in 1945 I became infected with dysentery of which I am not yet relieved. In the meantime I was successful in securing a refugee priest for the northern area and another one for the southeast. There still remained about 4500 souls to be taken care of, for whom I finally got an assistant in 1946. At present I am trying to get a second assistant, because I am not strong enough to take care of the 22 different places where religious services are to be held and which we intend to visit regularly every month.

Each Sunday every priest celebrates three Masses. Very often, almost every day of the week, we go on bicycles as far as 35 or 40 miles. In 1945, I covered 3000 miles

not considering the trips made by rail. Since my ordination in 1934 I have travelled via bicycle a distance equivalent to more than once around the Equator doing pastoral work. Furthermore, I have to take care of the work in my position as "Erzpriester" for the deanery of Luebben. Apart from the two above-mentioned assistants, I was able to set up another self-supporting parish, which I administered until 1947.

Luebben is a small town, situated on the river Spree, of about 12,000 inhabitants who are nearly all Protestants. The whole area is "liberal Protestant." Near Luebben lies the small town Luebbenau with 7000 inhabitants. In Luebben the Protestant poet and pastor Paul Gerhard is buried, whose fine songs are much liked among Catholic youth.

During the last weeks of the war the town of Luebben, which was undamaged until April 23, 1945, became a victim of the battle that took place before the gates of Berlin. It was terrific and we found ourselves right in the center of it. But our good Lord sheltered me miraculously and preserved me for the great postwar tasks, in spite of the fact that I was ready to be shot twice.

My little diaspora church is badly damaged. All windows broken, the walls damaged and no roof overhead. Recently I was able to cover it with a makeshift roof to preserve the interior from complete destruction. During the winter we freeze quite a bit in this drafty building. My little rectory nearby is also badly damaged. The town is destroyed up to 80 percent. The people live in horrible conditions.

Around the area of my parish the tremendous final struggle raged

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in the gap battle of Halbe, where more than 50,000 people, soldiers and civilians, were killed. Most of them were covered with earth unidentified. We shall never forget the horror of those days.

But now, thank God, we can work again. I am eternally grateful to God. At the missions we conduct the religious services in Protestant churches and schools. I am on good terms with the Protestant pastors living in my parish which is probably the largest within the remnants of the Archdiocese of Breslau-Goerlitz. In the little town of Luebbenau a devoted Catholic life develops in the cemetery chapel. The youth there is very active and certainly pleases our Lord. Naturally, the need is great everywhere. Someone may know this or that way to get through, but most of the people go the stony way of dreadful misery. With the help of the Caritasverband Cottbus we do our best to alleviate the need.

How welcome is then this charitable gift of Your Excellency to a busy priest, because without such an addition of calories we will slowly become emaciated. If here a request for further help is suitable I should like to submit most respectfully another petition for further support. Please, Most Reverend Bishop, do not forget me. For, on the physical ability of the priests depends the pastoral welfare of the people and especially of the refugees, who worked so gallantly in the difficult diaspora work. If the needy pastors receive some help, the heavy load that they carry will be lightened.

May I kindly submit another request, Most Reverend Bishop? Unfortunately no one thinks of the

Correspondence

housekeepers who concern themselves quietly about the benefits of the pastors. What those "angels of the kitchen" dispense with is known only to St. Martha and the Lord. And yet the work they do for the pastor and which to him is a conditio sine qua non should be recognized. When I see how my sister and the housekeeper sacrifice their own piece of bread for the priest about to go on a trip, then a petition in behalf of these women is well justified. Would there be also something to spare for those devoted workers?

I request Your Excellency to consider favorably my sincere requests. Maybe a benefactor can be found here or there who will take care of the pastor of Luebben in the Spreewald and who will lighten our burden that we have to carry.

With most sincere thanks and with sentiments of deepest respect, I am

Your Excellency's most obedient servant,

Franz Apollonius Janiszek

Luebben

Spreewald

Information, Please

Editor:

CAN you give me any information about the booklet "Begone Satan," and the accuracy of the narrative it presents? It seems to me that a few years back the Church frowned upon it, and may even have suppressed it. If you can set me straight in this matter, I will deeply appreciate it.

Kindly send information to my Postoffice Box 5266, Chicago 80, Ill.

Sincerely yours in Mary's Heart,

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Correspondence

From the Other Hemisphere

Editor:

PLEASE find enclosed my check, renewing our subscription to The Priest. We hope it is sufficient. If not, please let us know and, as it says in the Good Book, we will pay thee all. At any rate, make sure The Priest keeps coming our way. It is a fine magazine. For us it is a precious link with God's Priesthood and God's Country.

Kindly let us know whether this "check" arrangement is satisfactory. It is, at best, hazardous to send money by mail here in the land of the coffee bean.

Wishing you continued success and God's blessing.

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Editor:

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Very sincerely yours,

William C. Smith
National Council of Catholic Men

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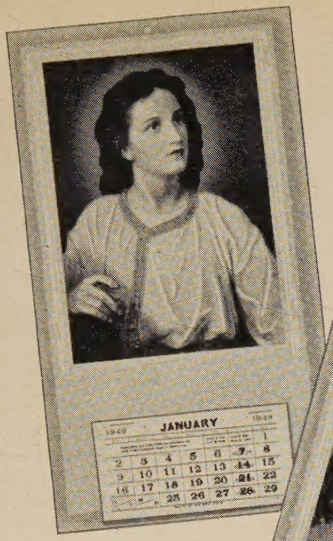

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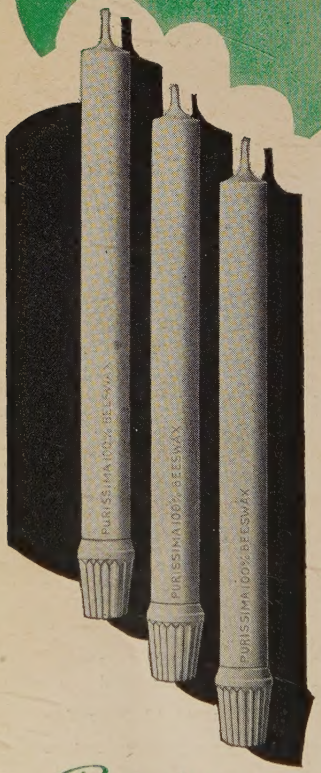

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